THE CHURCHMAN.

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Communications.

For the Churchman.

Mr. Editor,—In a certain pamphlet, recently put forth, the writer asks the *public* whether Bishop Onderdonk "does not know it is a current opinion that these old rumors, or rather some known facts, were one moving cause which hastened the separation of Western New York (*where his conduct has been yet more exceptionable*) from the ancient diocese?"

As a brief comment on the above query, I should like to submit to the *public* to whom it is addressed a few extracts from the Connecticut Chronicle of 1839, extracts which will at once be recognized as the concurrent testimony of *all* Western New York.

Yours, &c. M. M. R.

—

WESTERN NEW YORK.

Thursday, May 8.

The Minutes of yesterday's and this morning's session were read and approved.

The Rev. Dr. Shelton, from the Committee on such part of the acting Bishop's Address as relates to his separation from this diocese, made the following Report:

Your Committee, appointed upon that part of Bishop Onderdonk's Address which relates to his separation from this portion of his original diocese, beg leave to report:—That they have listened, in common with all this Convention, with much emotion, to the expressions of regard and affection with which we have been addressed by our late bishop, and we feel that, to express our sense of the obligation we rest under to him, is our privilege and high gratification.

It is now more than eight years since the relation has subsisted which is now dissolved. . . . *How* the duties of this high relationship have been discharged, let the great and steadily increasing prosperity of the Church—let the deep attachments which have been everywhere formed—and THE PROFOUND EMOTION NOW FELT AT THE SEPARATION, BE THE TESTS! They are all that can be offered, until that dread period shall come when the secrets of all hearts shall be disclosed. We part with him, who has so long, so ably, and so affectionately ruled over us in the Lord, with those emotions which naturally spring up, when the strongest sensibilities of our hearts are awakened.

We behold in the great cause for this separation, an evidence, not merely of the prosperity of the Church, but also of the facility and harmony with which that Divine Authority resting in the Church, makes itself known and felt. . . . Your committee cannot refrain, upon this occasion, while this Convention takes the precedence in the formation of a new diocese, in the peculiar manner in which this is done, from looking onward into that time which yet is future, when *all* the bishoprics in this vast country shall be doubled, and again divided and subdivided. Truth, which is always mighty, *will prevail.*

Under the influence of these opinions and anticipations, (cherishing grateful emotions for those who, under God, have brought us this prosperity,) *in* the name of the Convention, the committee tender to our late bishop the sincerest prayers for the prosperity and happiness of his future being.

In all his vicissitudes, as well as prosperous seasons, he will ever find in the confidence, and respect, and attachment of this new diocese, *that* reliance which will (in some degree) sustain him in his adversity, and cheer him in his prosperity.

William Shelton,
James A. Bolles,
George B. Webster.

Whereupon, on motion of Rev. Lucius Smith,

Resolved, That the report which has just been read be entered upon the minutes.

The Rev. Mr. Proal, from the committee appointed to express to the Rt. Rev. B. T. Onderdonk, D. D., the high sense which this Convention entertain of his valuable services, and the deep regret with which they contemplate their official separation, then made to him in behalf of the Convention, the following Address:

Rt. Rev. Father in God:—The solemnities of this day awaken mingled emotions. The gratitude and joy inspired by the completion of our ecclesiastical organization, are tempered with sorrow. The transaction which enables us to greet, with so cordial a welcome, the Right Reverend Prelate who is, henceforth, to be over us in the Lord—our Chief Pastor—is saddened by the painful association that it separates us officially from yourself, who have so long watched over us with parental solicitude and fidelity—our Father in God.

We are persuaded that you know us too well, and have received too many tokens of our love and reverence, not to believe, that—while we cannot but "rejoice with joy unspeakable," at the prosperity of our beloved Zion, which has rendered this measure necessary—our hearts are deeply affected at the severance it occasions of the most sacred ties; "SORROWING MOST OF ALL," THAT WE ARE "NO MORE" TO ENJOY YOUR PASTORAL OVERSIGHT.

In surrendering so large a portion of your charge, painful as may be the separation, you carry with you, not only the kindest regards of the diocese, but the conviction of your own judgment, that its prosperous and elevated condition, which rendered the division necessary, has, under God, *grown out of the sound evangelical principles, and the judicious policy, which, with an elevation of character, and a purity of motive, worthy of all praise, you have so firmly, and yet so mildly, carried out.* IT IS THESE WHICH HAVE MADE THE CHURCH IN NEW YORK THE PRIDE AND ADMIRATION OF CHURCHMEN EVERYWHERE.

The surest test of any principles and policy must be found in their practical results. In the present instance, those which have characterized your Episcopate—(as they did that of your lamented predecessor)—have led what now constitute the *two* dioceses in the State of New York, by the divine blessing, successfully and happily through, PERHAPS, the most trying period of their history. The whole discussion relating to the division, was conducted with sentiments of personal love towards yourself, and of union with each other. No stronger illustration of this fact can be needed than the *unanimous* vote of the Primary Convention, expressing the "FULLEST CONFIDENCE IN YOU—IN THE RECTITUDE OF YOUR PRINCIPLES—IN THE PURITY OF YOUR MOTIVES—AND IN THE ELEVATION OF YOUR BENEVOLENT CHARACTER;" and testifying not only to the kindliness and cheerfulness of your demeanor, but, also, to "the soundness of your principles and the correctness of your proceedings, whether within the limits of your own diocese, or in the concerns of the Church at large."

With such results before us, as the stirring evidences of the pre-eminent wisdom of the evangelical principles which have characterized your Episcopate, we may be permitted to congratulate each other upon their diffusion, and encourage one another to persevere unto the end in the cause of truth and order.

While, to your successor in the Episcopate will be tendered by other hands, the filial obedience and love of a united and happy diocese, we bear the grateful commission of assuring you, Right Reverend Father, its continued confidence, and *sincere attachment to yourself personally.* The committee would imperfectly discharge its duty, and inadequately represent the sentiments of this Convention, if they omitted to express to you, as your Episcopal jurisdiction closes, a most affectionate farewell. In the name of the Convention, we tender to you, Right Reverend Sir, AN ASSURANCE OF THE UNDIMINISHED CONFIDENCE AND AFFECTION OF THE DIOCESE OF WESTERN NEW YORK. . . . And we shall ever remember, with inexpressible love and reverence, the dignified and affectionate manner in which you have discharged the duties of your Episcopate amongst us. *Your unwearied and extensive labors—the piety and urbanity—the fidelity and dignity of your deportment in your arduous and holy trust, have commanded the admiration of the diocese; have imposed on it weighty obligations;* and, in the hearts of many of us, these considerations will mingle with the recollection of a long-standing, unbroken, and warm personal friendship.

Yes, Right Rev. Sir, may we not cherish the hope, that while we are permitted to participate in the services of the Church militant on earth, we shall enjoy the pleasure and advantage of frequent intercourse; and, when the labors of the earthly sanctuary shall close in death, we may all meet in the Church triumphant in heaven, through the merits of our common Redeemer, where, throughout endless ages, there shall be only one indivisible diocese, of which Jesus Christ himself shall be the Bishop and Chief Shepherd, and to Him, as the Lamb of God, who hath taken away our sins, and washed us in his own precious blood, shall be ascribed everlasting thanksgiving and praise!

Finally, Right Reverend Father in God, we bid you an affectionate farewell.

Pierre Alexis Proal,
Lucius Smith,
T. H. Hubbard.

For the Churchman.

Bishop Hopkins vs. Apostolic Canons.

In a recent number of the Protestant Churchman there appeared a communication from the pen of the Bishop of Vermont, in which he styles the *apostolic canons*, "*a pious fraud*;" and asserts that, "*they are utterly impotent of themselves to establish any rule whatever worthy of our respect or confidence.*"

These are, indeed, strange sentiments to come from a Bishop of our Church; above all, from one who so frequently appears before the public, in various ways, as a Master in Israel. We might, perhaps, have expected both better scholarship and sounder logic, from so *learned* a divine. The Bishop observes that the apostolic canons are falsely so called, being the production of a later age. This is equally true of the Apostles' Creed. He informs us further, that "no one knows *when*, or *by whom*" they were drawn up. This also is true of the apostles' creed. These circumstances have not the slightest weight in establishing their fraudulent character, if subsequently (what is the fact in respect to the canons as well as the creed) they received the sanction of the universal Church.

In the canons of the first œcumenical or general council, held 325, at Nice, we find the following recognition of the apostolic canons.—The *first* canon, enacting that a certain class of persons, to whom it refers, may be continued in their clerical office upon conditions, which are specified; goes on to strengthen its enactment by appealing to another authority—"as however it is plain that this is said with reference to those who dare," &c. Where is it *said?* Obviously in some other code of laws. Again: "the canon allows them to be admitted," &c. What canon? Now by turning to the apostolic code we find the 21st, 22d, 23d canons treating of precisely the same topic. And it is conceded that they were anterior to the Council of Nice. The *second* begins thus: "Since many things have been done by men either from necessity, or some other pressing cause, contrary to the canons of the Church," &c. But we know of no canons prior to this council which could be referred to in those terms, excepting the apostolic. There were *provincial* canons, as those of Ancyra and Neo-cesarea, but they had not yet been adopted into the universal code. Besides, the 80th of the apostolic code treats of the same subject as the 2d of Nice; and is doubtless alluded to.

Again, the *ninth* seems to be a mere interpretation of the 17th, 18th, 19th, 22d of the apostolic code; for it says "the canon" forbids or "the canon" allows—referring to another authority which is plainly found as above. Again in the *tenth*, we read of "the ecclesiastical canon;" and the same matter is determined here as in the 62d apostolic. The *thirteenth* says, "the old and canonical law is still to be observed." Lastly, the *fifteenth* and *sixteenth* speak of "the canon of the Church," and the subjects of both are legislated on in the apostolic code. From these references, therefore, as well as the striking similarity in the topics, and the agreement in legislation, there cannot be a doubt but that the code alluded to is the apostolic. And surely the 318 Bishops assembled in general council at Nice knew as well, and perhaps better, than the learned Bishop of Vermont, whether the apostolic canons were "*a pious fraud*" or no.

Not long after this council, was held that of Antioch, viz., 341, at which 97 Bishops were present. Speaking of this Synod, Mr. Hammond in his valuable work on "the Canons of the Church," republished in this country by Mr. Sparks, says—"On comparing the canons published at Antioch with the corresponding ones in the Apostolical Canons, it cannot be doubted that the latter are the original. This is evident, 1. From the more simple form of the apostolical canons, which in most instances are amplified and rendered more clear in those of Antioch. 2. From the circumstance of the frequent reference made in the Antiochian canons to other canons as well known and established, which in no instance is done in the apostolical. 3. From a particular comparison," &c. He then institutes a particular comparison between them. Elsewhere he remarks that the Synod of Antioch drew their canons "in almost the very words, and in the same order as they occur in the apostolical canons, so as to appear to be establishing no new laws, but merely republishing and confirming the old laws of the Church." It is important to observe that Mr. Hammond is sustained in these views by the very high authority of *Beveridge*.

Further, the Synod of Constantinople in the case of Agapius and Bagadius, A. D. 394, appealed to "the apostolic canons" by that name. Here, then, there can be no doubt.

In face of these facts are we to be gravely told by a modern Bishop that they are "*a pious fraud*"—"palmed off upon the Church"—upon whom? The councils of Nice, Antioch, and Constantinople! And for what end are we told this? In order, if possible, to overthrow the principle adopted by the minority Bishops in the late trial of Bishop Onderdonk, viz., that at least *two* witnesses were necessary to substantiate any charge; for the 75th of the apostolic canons establishes this rule. Bishop Hopkins, however, would have his readers believe that the reference is to Deut. xix. 15. "It is quite evident, therefore, (he observes,) that the passage cannot shed any light on the text from St. Paul's epistle to Timothy, on which the chief reliance seems to have been placed by my brethren in the ministry; but assumes the rule of the ancient Mosaic law," &c. Now with the *reference* in the margin of the Bishop's edition of the Canons we are not concerned. That is a matter of the Editor's, not of the framers of the Canon. Let us compare the two passages of Scripture, and then determine for ourselves which is referred to. Deut. xix. 15—"One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established." Here the rule has a general application to all the people—the laity. 1 Tim. v. 19—"Against an Elder receive not an accusation, but before two or three witnesses." This restricts the rule to the higher order of the clergy—on the principle, no doubt, that their office, as rulers, would naturally subject them, (if faithfully exercised,) to much odium and persecution, especially in seasons of controversial excitement and party strife. Now the canon, in question, also limits the application of this rule to the clergy. In this it clearly follows 1 Tim. v. 19, and not Deut. xix. 15. Indeed it covers both; adopting the broad principle from the Old Testament, and its modification, in practice, from the New. The truth is, the general rule was established under the old dispensation; modified and re-established under the new; and enacted by the earliest code of the canons of the Christian Church which has come down to us. Thus there is a three-fold authority in its support, equally divine. And if ever a rule were binding upon us as the people of God, as Christians, it is surely one which is thus established.

The Bishop of Vermont assures us that the apostolic canons of themselves can "establish no rule whatever that is worthy of our respect or confidence." But it is there, as in the very earliest record, that we find the rule, by which all Churches in Christendom have been governed, of requiring two or three Bishops to unite in the consecration of a Bishop. Did not the council of Nice with its 318 Bishops esteem these canons "worthy of respect or confidence?" And the council of Antioch and of Constantinople and others? We have seen that they speak of them as "the law of the Church," and evidently so regarded them. But the Bishop of Vermont cites the last, or 85th canon to prove them a forgery; for it contains a plain contridiction, an historical falsehood. But this simply proves this one canon to be false, and thereby, that the code, as we now possess it, has been tampered with by some modern hand. Does not the Bishop know that it is generally conceded that the code has been, in a few places, interpolated, and that especially a doubt exists as to some of the *later* canons in the code? But this does not sweep them all away under the wholesale charge of "*a pious fraud.*" On this principle most of the works of antiquity, and even the "holy Scriptures" themselves, would be set aside as "pious frauds!" Again, the Bishop finds some regulations which appear strange to us moderns; such, for instance, as the forbidding the clergy to frequent taverns, or become surety for any one, and sundry others. Thence he argues the canons are not apostolic, nor worthy, &c. Now there is too much go-a-head about such logic as this, and however it may suit the enterprising spirit of the age, it will not bear the second sober thought. In the epistle of St. James we find the regulation plainly and positively laid down—"Is any sick among you? let him call for the elders of the Church; and let them pray over him, *anointing him with oil in the name of the Lord.*" We, Protestants, strictly adhere to the former part of this precept, but universally reject the latter. It is just as foreign to all our modern ideas and customs as any thing mentioned in the apostolic canons. But does this warrant us in discarding and despising the epistle of St. James? On the Bishop's principle it does. But there is a better way to get along with these things; and that is to regard them as regulations which the Church upon its own authority enforces, for the time being—matters of discipline of which the Church in each age, or in its various branches in the same age, is a sovereign and independent judge.

But it is not thus with the matter of the 75th canon, for the plain reason that the rule there laid down is only a re-enactment of what is enjoined in Scripture. If, indeed, it rested upon the authority of the canon merely, we should agree with the Bishop that it was not *therefore* binding upon us; but resting upon the canon, and the canon upon Scripture, both the Old and the New Testament, its obligation is perpetual.

In conclusion, before the Bishop can make good his sweeping charge that the apostolic canons, *as a code*, are "a pious fraud," he must adduce some more legitimate proof than the antiquity and desuetude of some of their rules of discipline, or a solitary discrepancy in the last canon, which doubtless has been interpolated. He thinks however they are valuable in our controversies with Romanists. But why not in our controversies with Protestants? They are a faithful transcript of the Church prior to the year 300. And from their great antiquity, their universal adoption before the council of Nice as shown by the terms in which that council refers to them—"the canon of the Church"—"the old canonical law," &c.; as well as from the reverence with which they were evidently regarded, they have as good a claim to the name *apostolic*, as the creed itself. They show that the Church of Christ in the first ages was all Episcopal; that the ordinances administered by Heretics and Schismatics were not considered valid, and other similar points in which we are at issue with Protestants. Indeed they are far more available against Protestants than Romanists. And so long as they have the countenance of the 318 Bishops at Nice, the 97 at Antioch, and the 150 at Constantinople, we need not tremble much at the unfavorable opinion entertained of them by the learned Bishop of Vermont. W. N. Y.

For the Churchman.

The Late Ecclesiastical Trial.

Rev. and Dear Sir,—I had not intended to write or say one word in regard to the painful result of the late ecclesiastical trial in your city. I was so fully convinced of the sad influence to be expected from keeping the matter alive by constant discussions, that I had hoped it would silently fall into forgetfulness—for what was done *was done*, and *should*, and *must* be acquiesced in, by all consistent friends of the Church. But in reading the numerous articles in the Churchman for the last few weeks, and occasionally glancing at the Witness, and other papers which take that side of the question, I could not but be deeply impressed with the sad condition we are getting into in regard to this most unhappy controversy. And now, although I very freely confess that I have all along considered the bishop and his supporters to be wholly in the right in regard to the ordination of Mr. Carey, and have *feared*, if not sometimes *believed*, that there was a great deal of the spirit of worldly factiousness and love of mystery in the very obstinate and persevering opposition to that act; yet now it seems to me there may be danger of the tables being turned upon us, if I may presume to identify my feeble self with the bishop's supporters and friends. The *formal* and OFFICIAL DETERMINATION is now in favor of those who oppose the Bishop of New York; and the question occurs to my mind, whether we ought not to acquiesce in it—and acquiesce in such a spirit, as instead of laboring to find out defects and errors in that determination, should we not study, and earnestly desire and pray that we may be enabled to see and feel its justice and propriety?

Now taking this view of the matter, it seems to me there may be many things said which tend to explain the apparent discrepancy in the opinions of the different members of the Court.

1. The very remarkable difference in the extreme results to which the members of the Court come, in opposite directions, seems to me to be very easily explained by the different rule of judgment which the two sides proposed to themselves. Those who condemn the bishop, manifestly go upon the ground that the same testimony which would justify them in rejecting a *candidate* for the episcopacy, would justify them also in *deposing* one from his place who already held that office—that is, a bishop should be without reproach or suspicion, as well without the Church as within; and that it was better that one bishop who had been so unfortunate as to excite *suspicions* of his purity, should suffer, even if there were doubts of his actual guilt, than that the Church should be subjected to the imputation of conniving at the sins of those in high places. In short, I have no doubt *they* sincerely felt that it was more important to the character and credit of the Church, that a BISHOP should be severely dealt with, than if he had held some *subordinate* place in the Church. I think I am justified in saying such was the apparent feeling of some members of the Court, having noticed something almost amounting to this in the announcement of the sentence to his congregation by one of the prelates who constituted the Court. I do not mean that this was avowed in terms, but I could not but perceive such was the feeling in regard to the *probable effect* of the sentence upon "the world."—"They would see that the highest dignitaries meet the same just retribution in our Church with the humblest layman." This, it may be said, is a spirit of over caution—it is a cringing subserviency to the domination of the world. That may all be true, but I apprehend it will be likely to be so in a country where there are so many denominations of professing Christians—and each depends for its character upon the favorable opinion of those without, and of course those who are not committed to the interests of any *rival sect*—where the great contest is to gain and maintain the good opinion of the *neutrals* in religion; and whether this is right or wrong is not for me to say—it is certainly very natural—and I think it is not easy to disabuse ourselves always of something of this feeling. We feel anxious to have our Church, our friends and ourselves in good repute with "the world." But is the fact that something of this spirit may have entered into the determination in the case of Bishop Onderdonk a sufficient reason why the grounds of the entire proceeding should be attributed to conspiracy, and that a majority of the bench of bishops should be systematically and studiously represented as either the dupes or the instruments of that conspiracy? I think every considerate friend of the Church will say no.

2. On the other hand, the bishops, who voted for the entire acquittal of Bishop Onderdonk, went upon the ground that the trial and condemnation of a Christian prelate was a very grave and serious matter, TO HIMSELF AND HIS FAMILY, as well as to the Church; and that the individual *interests* and *rights* of the accused are paramount to all considerations of expediency in which the Church might be involved—and on the matter of his condemnation, *he* had a right to call upon his accusers to make out a *clear case*, such a case as would justify a conviction of crime in a court of civil justice—and that no such case was made out, all will agree—hence they were compelled to vote for his entire acquittal. Notwithstanding, I must feel, that the six dissenting bishops are in the right, *in the abstract*; yet, as the question now stands, it has been determined, by a majority of bishops, they *were* in the wrong, and I am sorry to see so much effort made to put the minority in the right, and the majority in the wrong. The testimony was doubtless inconsistent, contradictory, absurd, and, in some respects, ridiculous; but still, all these together, it could hardly fail to fix upon the accused the *suspicion* of improprieties; and upon that *suspicion*, by a majority of the court, he has been *condemned!* and although I, and many others far more worthy of consideration, perhaps a majority of his diocese, still think him a worthy Christian Bishop, still he is a "condemned" and "suspended" one—and although it has been done, possibly, in some measure, upon the counsel of Caiphas, (St. John xviii. 14,) still, I trust it was intended for our correction and reproof. And while I cannot but regret that such a visitation should be brought upon your diocese, and personally upon good Bishop Onderdonk, I do feel, that the more he, and all concerned, strive to acquiesce in the determination, the better.

Having had some experience in courts of justice, I must say, that, to me, the testimony cannot be considered as amounting to anything more than a *suspicion* of "improprieties;" and that it would be absurd to ask a jury to *convict* a man of immorality upon it, although they might suspect him guilty. Yet that question is now definitively settled, and I trust will be a harbinger of peace to the Church.

Now let me ask a few questions. There have been discontents in our Church ever since the ordination of Mr. Carey. Did you not expect, after their defeat, at the General Convention, that the spirit would only burst out *anew?* Does not this "low Church," or "evangelical" spirit, when it gets excited among us, always contend *until it gains its point?* Does not the "high Church," or "Catholic" party among us *always* yield? Is not yielding a more glorious victory, *for the Christian*, than any other? Have not the Calvinistic, or evangelical members of our Church the sympathy of most of those without? Do *they* not seek such approbation, and rely *mainly* upon it for their countenance and support, and will this reliance be likely *ever* to fail them? Is there, then, any alternative left but to yield *now*, or be prepared for *ultimate* separation? Is there not much more danger of schism in our Church than in the English Church? Your views on these points will gratify one subscriber. X.

For the Churchman.

The Sentence.

The anti-episcopal party in New York are contending, through *their official* organ, the Protestant Churchman, that the sentence of the late Court, being without an expressed limitation of time, is perpetual; and, at the same time, that the Standing Committee have no power, under the canon, to act. They object strenuously to the Committee's inviting another Bishop to take the provisional charge of the diocese. Now if the Committee have no right to do this, as the ecclesiastical authority of the diocese, they have no right to perform any other act as such. They are either the ecclesiastical authority for *all* purposes mentioned in the canons, or they are not for any. In this view of the subject we propose to say a few things respecting the sentence.

1. It suspends to the whole Church, and for an indefinite time, the 8th and 9th Articles of the Constitution. These articles are of the utmost importance; the former providing the mode in which the Prayer Book, the Articles of Religion, offices, &c., may be altered; the latter, the mode in which the Constitution itself may be amended. In each case the intended alterations must be made known to the several Diocesan Conventions before being finally acted upon. The 50th Canon, 1832, provides that all such matters shall be communicated to the dioceses through their respective ecclesiastical authorities. In no other way is the Secretary of the General Convention authorized to communicate with the dioceses. The sentence, as understood by some, renders such communication, in the case of New York, impossible; and therefore suspends indefinitely the operation of the 8th and 9th Articles of the Constitution.

2. The 1st Canon makes this fundamental provision for the whole Church—"There shall ALWAYS be three orders in the ministry, viz.: Bishops, Priests, and Deacons." In dioceses too small to elect a bishop, or too feeble to support one, the Standing Committee may call in the services of a neighboring Bishop. When there is a vacancy in the episcopate of any diocese, the defect is supplied in the same way; so that in an Episcopal ministry, a bishop, is always secured to all parts of the Church. Indeed, without this there is no Church, at least in the theory of Episcopalians. But the sentence violates this canon, and strips two hundred parishes of the privileges of the episcopate, and that for an indefinite period!

3. The sentence is designed to uphold the discipline and authority of the Church. The 10th Canon gives the superintendence of the moral and religious conduct of candidates for holy orders exclusively in the hands of the ecclesiastical authority. The sentence suspends this canon and leaves *fifty-one* candidates free from all control. They may do as they please for years to come, at least for the *three* years of their term; practise Tractarianism, Protestantism, or any other *ism.*

4. Two hundred clergymen and their flocks have the restraints of discipline entirely cast off for an indefinite time. Each may go his own way, either to Rome or Geneva; and as to moral conduct, that will be as it may. There is no ecclesiastical authority. For the 5th Canon, 1838, makes "every minister amenable, for offences committed by him, to the bishop; and if there be no bishop, the clerical members of the Standing Committee."

5. By the 5th Canon of 1844, no minister may remove from one diocese to another, or be received by the vestry of any parish in another diocese as their minister, without a "testimonial from the ecclesiastical authority of the diocese in which he has last resided, in the following form, viz.' &c. Scarcely a week passes without some clergyman receiving a call from a parish in some other diocese; but the sentence holds them fast. Two hundred clergymen are prevented from leaving the diocese till that sentence shall have expired by the decease of the present suspended bishop!

Not to multiply instances; here is a sentence, as understood by the Protestant Churchman, which destroys all *discipline* and violates all the *rights* of the members of the Church, both clerical and lay. The diocese is absolutely OUTLAWED. The Church is converted *into* a Presbyterian Society, and that without even a shadow of law and order, such as Presbyterian Societies have. Now the party who sustain the Protestant Churchman insist that the Bishop is perpetually suspended, and moreover that the Standing Committee have no right to invite another bishop to officiate in the diocese. (See P. C. of the 8th inst.) Such invitation, if given by the Committee, is, on the theory that the diocese is vacant, that there is *no* bishop; that is, so far as the canons are concerned. For the canons provide for such a conjuncture, and no other. But the same is equally true of all other acts of ecclesiastical authority under the canons. They are all performed upon the supposition that there is *no* bishop. In contending, therefore, that the sentence is perpetual, and that the Committee cannot act, they must see the consequences of this position, viz. that all *discipline* is laid aside in the diocese; the Constitution and the canons violated; the inalienable rights of the clergy and people set at nought. Yet they adhere to their position. What, then, is their love for the Church; their regard for its laws, purity, order, and prosperity? Is it not perfectly clear, that their feelings of personal dislike to Bishop Onderdonk carry them away, absorbing all other considerations whatever? *Carthago est delenda!* Like the ancient Romans, the war they carry on is one of extermination, reckless of consequences. Carthage must be destroyed at all hazards. It is but too evident that there are unholy feelings of personal as well as party animosity, which have influenced this whole affair from the beginning; and that the unhallowed fires of passion now rage. This is evident enough from the single fact which we have been contemplating, (as well as innumerable others,) that, in order to displace Bishop Onderdonk, these men are willing to sacrifice the diocese, violate the Constitution, suspend the operation of more than twenty canons, and thus set the Church loose from all discipline, open wide the door for heresy and immorality. Meanwhile there is no kind of necessity for them to adopt the view they have; the sentence may be construed to be temporary, with certainly as much, and, indeed, far more, color of law and justice than the opposite construction will admit of. Why, then, not adopt the former view? The laws of natural justice require that the bishop should have the benefit of the mildest construction where any doubt exists, and the prosperity and vital interests of the diocese require the same. The Constitution and the canons demand it. It may be done with all deference to the authority of the Court, as the only understanding of their indefinite sentence the nature of the case will admit of. W. N. Y.

For the Churchman.

Mr. Editor,—The saddest feature in the late trial of the Bishop of New York is the want of Christian feeling manifested by most of the parties concerned, excepting, as I more particularly do, the bishop himself, whose conduct during its progress and since its termination, is worthy of all commendation. In the case of a brother guilty of undoubted misconduct, Christianity would endeavor to effect his reformation by remonstrance and admonition; it would not adopt harsh measures until milder ones had failed; it would be satisfied with the lightest punishment that the fault allowed; it would sympathize with the sufferer in his disgrace; and would desire, and rejoice in, his restoration to the position from which he had fallen. How different from all this, is the spirit evinced in the scene which has recently been enacted among us! Advantage is eagerly taken of concurrent circumstances to accuse a bishop more abundant in labors than any one of the Episcopal bench; he is sternly arraigned by his brethren; convicted, notwithstanding his solemn protestations of innocence, on evidence which would not have been entertained by any civil court, and which in the opinion of the most eminent jurists of the land is wholly insufficient to establish the charges; an extreme sentence is pronounced—a portion of the Court even voting for the severest penalty in their power to inflict—and all this, be it observed, for misdemeanors which to the minds of his ablest judges were not fully proved, and which, however unbecoming and blameworthy, do not amount to criminality. With this conviction and this sentence, it might be supposed that enmity would be converted into pity; or, if unfriendliness were still cherished, that there would be some reserve, some decency in its manifestation,—if for no other reason, lest the moral sense of the community should be shocked by the exhibition of such vindictiveness. Instead of this, we find the Episcopal Recorder,* the Protestant Churchman, and *id genus omne*, teeming, week after week, with articles intended to deepen the wound which has been inflicted; and calculated, whether so intended or not, to increase the distrust and alienation already existing.

Mr. Editor, I am a layman, and have been accustomed to regard the clerical office with veneration, but I frankly confess that the manifestation of tempers so opposite to those which Christianity inculcates, has done more to impair my respect for those who bear it, than any thing which has occurred within my recollection. I tremble for the Church in this country lest her candlestick should be removed; I sympathize with your afflicted and cruelly treated bishop; and I pray for his enemies, persecutors and slanderers, that God would have mercy upon them, and give them repentance and better minds.

Disappointed in effecting the entire destruction of their victim, it now appears to be their design to urge him to an act of official suicide. The cry is raised that his influence is gone, his capacity for usefulness lost, and that therefore he ought to resign. I hope sir, that you will continue, as you have hitherto so ably done, to expose the fallaciousness of this senseless clamor. A resignation would be unjust to the bishop as an aggravation of his sentence, and would relieve the present difficulties of the diocese, by producing others of greater magnitude which would involve the whole Church in their operation. He holds in his keeping the rights not only of his own order, but those of the clergy of every grade, and it behooves him to take care that they receive no detriment through his agency. If he yield to the outcry which has been raised, and in which some well disposed but mistaken persons may possibly join, he will establish a precedent of most pernicious consequence. Thereafter to get rid of an unpopular clergyman, it will only be necessary to subject him to the sentence of an ecclesiastical tribunal, and the end will be accomplished,—his enemies having only to cry out that his usefulness is at an end, and that the welfare of his parish or diocese requires he should resign. No man who is capable of taking a comprehensive survey of things will give such counsel in the present emergency. The very suggestion is indicative of a morbid state of religious feeling in those who make it. What are we, each and all, but penitent sinners? and what does God require of any of us but repentance and reformation? The bishop's influence is *not* gone,

* How different such conduct from the forbearance shown to Bishop Smith. A circular was sent by Bishop McIlvaine to all the editors of religious papers in the Church, requesting that nothing in relation to the trial of Bishop Smith should be admitted into their columns,—a request grounded "on the fact that the parties had agreed to publish nothing on the subject but the sentence of the Court, or the whole proceedings, and from the apprehension of great evil, which would be likely to result from any *ex parte* representations."

his usefulness is *not* terminated,—on the contrary, it may be tenfold greater than it has ever been. He may rise from his fall stronger than before; and the consciousness of his errors, if errors he has committed, will be the best guarantee of his future uprightness. L.

For the Churchman.

One Witness.

Rev. Sir,—In the "Protestant Churchman" of March 15, Bishop Hopkins professes to give five examples, from the Bible and Apocrypha, of the validity of one witness under the Mosaic law. This is a small argument,—only five known exceptions, to the requirement of two or more, during some fifteen hundred years. But even this muster against the commandment of Christ is valueless; for the exceptions, if they were such, would belong to an anterior law, not to the re-enactment of it under the Gospel; neither *are* they exceptions, as a moment's consideration will evince. How has the learned bishop blundered so egregiously? The five cases alleged are those of Achan, Jonathan, Solomon's wise judgment, the accusers of Susanna, and our Lord before the Sanhedrim.

That neither of these cases, held as the bishop would hold them, can have any other effect on the injunction given by the Holy Spirit through St. Paul to Timothy and all future bishops thirty years after the latest of them, than to prove that this rule, like all others, may have exceptions, is obvious; but even in that view they are a clear example of the maxim *exceptio probat regulam*, and amount to nothing detrimental in the matter before us.—Let us examine them, however, each by itself.

1. The case of Achan. After a discomfiture, it was revealed to Joshua, (vii.) "they have even taken of the accursed thing;" and it was divinely ordered that, for the discovery of the offender, the tribes should first draw lots; next, the families of the tribe that was taken; then, the households of the family; and, lastly, "the household which the Lord shall take shall come man by man." The tribe of Judah, the family of the Zarhites, the household of Zabdi, and Achan of that household, fell successively under this process of drawing lots; the *charge* in full being thus proved by God, One Divine Witness as the Unity, Three Divine Witnesses as the Trinity. (John viii. 17, 18.) All that remained was to discover the *specification*, which was *confessed* by Achan, and the confession itself *further* proved by searching his tent. Call you this a condemnation under one witness? Of all this testimony, the confession of the offender is the only point adduced by the Bishop of Vermont. The distinction between a *charge* and a *specification* does not depend on the names given them, and has always existed.

2. The case of Jonathan. (1 Sam. xiv.) He had made a gallant blow at the Philistines; and his father Saul, pursuing them hotly, invoked a curse on any of his followers who should eat food that day until evening; but the abstinence made them faint, and Jonathan, ignorant of the curse, eat some honey in a wood through which they passed; the occurrence being known to his men soon after, Saul "asked counsel of God" concerning further operations, and failing to obtain it, ordered lots to be cast for the discovery of the offender; which first marked both the king and his son, and in the second casting fell upon Jonathan, who then acknowledged what he had done. Here again there was a divine declaration or proof of the *charge*, and a confession of the *specification*, (this being still the only point noticed by Bishop Hopkins,) which, however, could be attested by many in Jonathan's troop, and probably was so, either impliedly or expressly, when they were no longer bound in honor not to betray their chief; for, with so much evidence at hand, it was needless to record that any was taken: so far was the case from depending on one witness. Besides, it was an affair under martial law or administration, always prompt and stern, not a civil prosecution. Above all, Saul was a moody man, (the reverse of his noble-hearted son,) and subject to mental aberration; and the curse he invoked was hasty and foolish; and so clearly was he in fault, rather than he who was arraigned, that "the people," the men on the expedition, took the matter into their own hands, as will sometimes happen in a despotism, and "rescued Jonathan."

3. Solomon's wise judgment between the two mothers, one of whom "overlaid" her child, and both claimed the living one that remained. (1 Kings, iii.) One witness only on either side, says Bishop Hopkins. Two, say I, on the side of justice. When the king ordered the babe to be cut in two, and half given to each claimant, and the real parent obtested against it, then spoke the first; and the second, when the other woman agreed to have the child slaughtered. Instinctive maternal tenderness was the first loud witness; and diabolical envy was the yet louder second one. The former avouched her claim, the latter confessed that she had none. Moreover, Solomon was inspired.

4. In the case of the two vile accusers of Susanna, we may argue that each, as detected by Daniel, was witness *both* against himself and against his fellow; and thus there were two witnesses of the false testimony of each one of these two wicked elders. In a further view, their final and mutually convicting examination was conducted before the remaining "elders" and "all the people;" and their falsehood as accusers was thus elicited and exhibited in the presence of many. Very abundant, then, was the proof; very numerous were the witnesses, under which they were "put to death;" that being the penalty they attempted to bring upon their blameless victim. And the "ingenious" bishop must find better missiles against Christ's law on this subject than we have in "The History of Susanna."

5. Our Lord before the Jewish Council. Their nefarious object was to take His life, but under judicial proceedings. The first point in these was the *charge*, which they made "blasphemy," and to this *charge* the incautious argument of Bishop Hopkins makes Him plead guilty, confessing it as the one witness against Himself. Not so. To make good the *charge*, the Council must obtain one or more *specifications*; and for this purpose they "sought false witnesses," but without success. And finding no alternative, the high priest imposed on the Redeemer the terrible oath of adjuration, from which no Jew could escape; (Lev. 5;) and this, not to make Him confess blasphemy, but to compel Him to say whether He were the Christ the Son of God, which avowal they would construe into blasphemy. Here was the *specification*; and it was proclaimed by Jesus before the Council and all the multitude of the spectators, before an hundred or two witnesses at least. To the charge and the abortive specifications our Lord's silence pleaded "not guilty:" nothing but the fact of His being the Christ the Son of God did He acknowledge. Of that acknowledgment there were witnesses unnumbered. And the Council declared it to be a specification sustaining their malicious charge. So that their Bench, under the show of regular justice, perpetrated a judgment more wicked than any other Bench on earth has perpetrated, or had the opportunity of perpetrating.

Thus fall the alleged exceptions to the Mosaic rule of two witnesses, to which a bishop would appeal to weaken the similar Christian law, instead of adducing that ancient rule itself to uphold the renewed commandment.

INDEX.

ADDITAMENTA. 1. The silence of Jonathan, particularly after the lot left the charge between him and his father, was in effect a plea of "not guilty;" so was the silence of our Saviour, previous to the adjuration: in some modern proceedings, that plea would be "entered for" them. Never, till the late trial, did I suppose that men of sense and information regarded the plea of "not guilty" as affecting the accused injuriously should he be convicted. 2. The unreproved secrecy maintained by the companions of Jonathan, who knew that he had violated the king's prohibition; and the universally applauded secrecy of the Apostles concerning our Lord's avowal that He was the Christ, made in their presence the year before His trial; not to name other like occurrences in the Bible:—these facts, I say, furnish an available text for a discourse on "Honorable Testimony," the digesting and preparation of which I beg leave to enjoin on some ready pen, wielded by a true hand, and impelled and guided by a warm and sound heart. Hints may be added on Honor, both before and throughout the proceedings.

For the Churchman.

Mr. Editor,—Now that calm is beginning to be restored among us, and the spirit of strife, discord, and personal animosity, is giving way, there is hope that suggestions, on matters connected with our ecclesiastical difficulties, will be well received and deliberately considered; and received and considered in a true Christian way. Every reflecting Churchman must see that the late trial, and the canon under which it was conducted, present many points which the best permanent interests of the Church require should be carefully reviewed, and investigated, in all their connected principles and practical bearings.

There is one point which I would respectfully throw out for consideration. I mean *the lack of all provisions for an appeal*. I believe this is without parallel in secular tribunals; and I think it must be unnecessary to occupy a moment in proving that the principle of appeal is inseparably connected with that *judging righteous judgment*, for which a spiritual Court should be pre-eminently solicitous.

This is especially true in cases involving, in a high degree, personal or official character, standing, and interests. These should not be jeoparded, without every practicable security against erroneous decisions. An opportunity should always be allowed for, at least one other hearing, by a person or persons unpledged to a former decision.

There is something, too, in the constitution of a Court under our canon, rendering the absence of the right to appeal, a particular hardship. By the canon, a Court may now consist of twenty-one members. Suppose, however, the number to be what it was on the late occasion, seventeen. It requires but little knowledge of human nature, as found even in the best of men, to convince us that in so large a tribunal it is scarcely possible to expect, in each member, that solemn sense of individual responsibility which, in a more select body, would be so powerful a security of deep and solicitous attention, and guarded and anxious decision. Such a meeting wears so much the aspect of those at which the same individuals may be accustomed to assemble for mere ordinary purposes of conference, business, or legislation, that there cannot but be danger of more or less forgetfulness of the *awful difference* between them. In plain terms, the walking, the talking, the reading, the letter writing, that would be utterly excluded from a bench of three or five bishops, may well be feared to be, in so large a body, not unpresent impediments to the proper dignity, seriousness, and conscientiousness of judicial proceedings. Hence there may be hastiness, carelessness, or other errors of judgment, fatal to a brother, which an appeal might remedy.

As I intimated above, however, my design is not so much to discuss this subject, as to throw it out for the consideration of wiser heads.

In my poor judgment there is so much solemnity and importance attached to this right of appeal, that, as an humble individual, I would venture to ask whether the character of our Church does not require that this canon, containing so many other serious imperfections, should, by common understanding, remain inoperative until its defects are remedied by the next General Convention. In the case of a *conventional presentment*, which in some measure answers the purpose of an appeal, this particular defect may not operate so injuriously.

A CHURCHMAN.

P. S. ERRATUM. As a general rule, Mr. Editor, I am inclined to think that newspaper typographical errors had better be allowed to pass unnoticed. There is one, however, in my article in your last, which so materially interferes with its sense, that I beg the indulgence of correcting it. It is very possible that *my hand*, and not *your printer's fingers* was in fault.* The error will be found at the close of the last column of the first page. It consists in printing "*reasonableness*" for *revocableness*. It may be there is not such a word in our language. I used it, however, and it suited my purpose better than any that I could, at the moment, either find or coin. And as the sentiment connected with it is one to which I am particularly anxious to call the serious attention of your readers, I will take the liberty to transcribe the passage. I was commenting on a publication signed "An Episcopalian." The author of that had taken the correct ground that as the sentence passed on the bishop of this diocese was *suspension* and not *deposition*, it was, in its very nature, necessarily revocable. He maintained, however, as does "A Layman," republished in your last, that its revocation cannot be expected unless the Bishop acknowledges its justice and propriety. To this I replied:—"Now this, I think, is a hard sentence. No one believes in the infallibility of human tribunals. The whole system of appeals in judicial matters is built on the supposition that there may be error and injustice in human proceedings and decisions. On the principle of non-infallibility this is true, even of a Court of last appeal. In the present instance more than one-third of the Court dissented from the verdict. So far the bishop is sustained. I would put it to the head and heart of 'An Episcopalian,' and every other sensible and good man, whether the bishop should be shut out from the benefit of the *revocableness* of his sentence, because he cannot, in conscience, admit its justice. Suppose he quietly and humbly submits to it, and to the accumulated suffering which it brings upon him; and suppose his whole conduct is that of a penitent, devout, and faithful Christian; ought not this, on the principles that should govern the followers of Christ, to entitle him to the same mercy which might be awarded to his acknowledgment of the justice of the sentence?"

* This is not only possible but quite certain. If the writer will call at the office he may see his manuscript and the word *reasonableness*, in the place cited, traced in characters as legible as print.—ED. CH.

For the Churchman.

Ecclesiastical Process.

Mr. Editor,—No man that bears the name of Churchman is farther from Presbyterianism than your humble servant,—from Calvinism, parity, *extempore* prayer, as the great points, and from the multiform subordinate ones that pertain to the spirit of Puritanism. But I am not insensible to the facts, that the denomination, including both schools, is in this country large and respectable, and that many of their divines in several nations have been close investigators of morals and of practical rectitude, whether founded on enlightened natural principles, or the express precept of holy writ. These are matters common to all Christian bodies, and each may learn of the others, if reputable, without the disparagement of being taught by an enemy. With such a feeling, I look to the rule, (or canon, though not so called,) of our Presbyterian brethren concerning the requirement of "two or three witnesses;" and it affords me devout pleasure that it upholds the plain and only sound interpretation of this portion of "the Gospel of God." Our Saviour denounced very severely those who should "break one of the least of His commandments," yes, and those who should "teach men so;" and this "commandment" ranks far above "the least." The Presbyterians have respected both His precept and His denunciation: but alas, the fool-hardiness of Episcopalians! By the former, it is provided, and that for each and every individual "member of the Church," "as all baptised persons are," (Forms of Process," &c.,) that—"NO CRIME SHALL BE CONSIDERED AS ESTABLISHED BY A SINGLE WITNESS:" and the word "crime" in this section, (7,) is equivalent to "scandals or offences" in the initial or enacting clause;—"one witness shall not suffice for convicting any baptised person of a scandal, or an offence, or a crime."

Here then, in the midst of a triumphant jurisprudence altogether different, this denomination bears unfaltering testimony that it refuses to *amend* a law of the Lord by human science, or human improvements in science, and that as Christ is not satisfied with one witness only, neither are its rulers or members. And whatever we may think of this brotherhood in matters not provable by witnesses, tempers, motives, and whatever may belong to the class of *pietetics* in matters that are, it stands as high as any; ay, and with the impediment of this rule for their laity as well as ministers. Whether cases have occurred in which their courts could not convict those who were found guilty at the secular tribunals, I know not; they have, at all events, preserved their good name, so far at least as might depend on the matter before us. Yet some of *our* judges, forgetting how base and grovelling is the very idea that this law of Christ is a screen for unworthy ministers, and with mitres and crosiers for their dignity, and the apostolical succession for their pledged upholding, shrink like cravens and cowards from doing as their Master bade, and put the shield of the common law between them and—public opinion—or what they only fear may be such—the mere rebuke of the children of men! Afflicted Church—is it not "better to trust in the LORD, than to put any confidence in man?" Is it not "better to trust in the LORD, than to put any confidence in [thy] Princes?"

In the other chapter of this "Forms of Process," it is enacted, in the case of ministers, "If the presbytery find, on trial, that the matter complained of amounts to no more than such acts of infirmity as may be amended, and the people satisfied; so as little or nothing remains to hinder his usefulness; they shall take all prudent measures to remove the offence." (12.) Now, apply this rule to the late case. The respondent, if guilty, *had* "amended:" on that point there was not a respectable doubt; and even if he had not, it was evident he might. The "people" concerned *were* "satisfied," and had been for years, from two to seven; the four clergymen themselves for the former period; all persons were "satisfied," till Satan ran riot in the hearts of intermeddlers, and crazy pates, and the sanctimonious or sour cliques who chuckled that their hour and the power of darkness had unexpectedly come; and then they, with the "receivers and sifters," raised the whole storm. Before that storm began, "nothing" material "remained to hinder his usefulness," as the prosperity of the diocese evinced; yet the "Princes" did without scruple what "presbyteries" would not have been allowed to do, and, instead of "taking all prudent measures to remove the offence," they left no stone unturned to aggravate it, and so destroy their victim. Ἑως ποτε, ὁ δεσποτης ὁ αγιος και αληθινος.

Almighty Father, when we beseech thee to convince Presbyterians of the doctrine of "the bright succession," may we pray, with equal earnestness, that *we* may learn of them how to value and protect those who are entrusted with the gift which Thou hast placed in our keeping!

PUDET ME.

For the Churchman.

Tracts for the Seasons.

NO. XI.

If the degree of our gratitude should be proportioned to the value of its subject, that must be peculiarly strong which is excited by the recent and present solemnities of the Church. She has set before us the kindness and love of God towards man in sending His Son to bring the glad tidings of salvation, and reveal the truths and duties in which, for our present and eternal welfare, it most concerns us to be instructed. In the course of His holy and benevolent life, she has exhibited His perfect character as our Pattern, Guide, and Comforter. In the extremity of suffering which closed that life, she has shown us His faithful performance of the will of God in the redemption of the world. The Representative of the guilty race which He would release from the penalty of sin, we saw Him bearing the heaviest of His Father's wrath, and exposing Himself to the inflictions of that justice which is inseparable from divine perfection, that by satisfying its claims, divine goodness might, consistently with that perfection, be extended to man in the form of pardoning and sparing mercy. We saw Him the Victim of *infernal* malice, that love and power of inflicting evil which the fallen angels possess, whom God is pleased to make the executioners of His wrath upon the guilty. The utmost extent of malignant subtlety was used in the hour of the power of darkness to enlist every principle and feeling that could instigate depraved man to oppression, injustice, and cruelty. The promised seed had come to bruise the serpent's head, and hard was the conflict He endured. We heard the deep groans and melting deprecations which evinced how agonizing was the struggle. And when He had bared His bosom to all the fiery darts of the adversary, that they might be quenched in His most precious blood; when all the wrath of hell had been exhausted upon Him; when the inflexibility of divine justice had added that most poignant of His sufferings, being forsaken by His Father and His God; when He had thus satisfied that justice by enduring what guilty men deserved for their offences; we heard Him pronounce—and it spoke the accomplishment of the most momentous and mysterious transaction ever counselled by divine wisdom, or effected by almighty power—we heard Him pronounce the great truth, *It is finished.*—The reconciliation of an angry God, in connection with the redemption of a sinful world, is finished. He had come to do His Father's will. He had done it. The awful pang of being forsaken by His God was removed. Calmness and confidence ensued—*Father, into Thy hands I commend My spirit.* He bowed His head and gave up the ghost.

It may be thought matter of surprise that some of His eleven intimate companions and followers should not now have come forward for permission to inter His remains. It may be that in the characteristic brevity of Scripture-narrative, such an event, from its failing of success, has not been noted. More probably, however, they were actuated by the natural apprehension that the persecution which had proved fatal to the Master, would be also directed against His followers; and were therefore afraid to disclose themselves; for we find, soon after, that their meetings were very secret and guarded for fear of the Jews.

But there was a wealthy and honorable man, Joseph of Aritmathea, who had done credit to his rank and learning by lending a willing ear to the instructions of Jesus, and whose judgment assented to their excellence and truth. He had not yet, however, so entirely overcome the influence of prejudice and education, and the apprehension of consequences, as openly to acknowledge himself a disciple of Christ.

There was also Nicodemus, a ruler of the Jews, who, we recollect, went to Jesus by night, early in His ministry, to converse with Him on the subject of His religion.

These men, urged by motives of regard for Christ, to Whose doctrines and precepts they gave a general assent, and Whose character they held in great reverence, and yet not suspected, because not publicly known as His disciples, asked and obtained leave to inter His body. The former manifested his respect by giving it a resting place in his own new sepulchre; and the latter by providing for its being embalmed, according to the existing custom of special honor to the dead, and at an expense indicating the high degree of the respect which dictated this tribute to His memory.

To that sepulchre the Church recently called us to follow the body of our Lord. We saw it interred. We saw the precaution taken by His jealous enemies to prevent any pretence of resurrection, by securing the stone which was placed at the mouth of the tomb, and setting a watch to guard it.

On the third day of His lying there, the Church bid us again to the tomb. We went. We found therein the grave-clothes, and the napkin that bound His head; but the body which they clad was not there. Its place was occupied by angels. *He is not here, for He is risen*, was the intelligence with which they met us.

The truth of this announcement it will not now be attempted to establish. It is supposed to be granted. The Christian may contemplate it as justifying our Lord's claim to being a divine Saviour; as attesting our Heavenly Father's acceptance of Christ's atonement; and as begetting us again to a lively hope of our own resurrection to an inheritance incorruptible, undefiled, and that fadeth not away.

The proofs of Christ's assuming to be our divine Saviour appear throughout the New Testament. He uniformly represents Himself as having come into the world to instruct men in the way of salvation, and to bring salvation within their reach; and as One, faith in Whom is *essential*, and if it be a living faith *sufficient*, to insure for them God's pardon and everlasting favor. He represents Himself as qualified for this, not only by a divine *mission*, but by possessing the divine *nature*. In accordance with these professions, and in proof of their justice, He performs miracles, not as prophets had done before, as God's *agents*, but *in His own name*, and by *His own authority and power*; He accepts religious homage; declares that He and the Father are One, and that He that hath seen Him hath seen the Father; and confidently fortells His resurrection as *to be effected by His own power*—"I lay down My life, that *I might take it again*. I have *power* to take it again."

He justifies these claims. He rises from the dead. He takes again the life which He had laid down. Thus the seal of Heaven is set to His claims. He is indeed our DIVINE SAVIOUR.

By His resurrection, too, the nature which made, and the body which was offered in, what He declared would be an atoning sacrifice, were released from the death thereby incurred. This could be effected only by the mighty power of God. HE, therefore, thus evinced His acknowledgment of this as a true, and His acceptance of it as a sufficient atonement.

Let then the Church's present solemnities encourage the faith, animate the devotion, and warm the gratitude and love of her children. They point them to that God who has mercifully provided for the humble, contrite, and faithful, a way of escape from the consequences of sin. To that let them have recourse, and place in it all their trust. On their divine Saviour be staid their whole and only hope. Could aught else have availed for their pardon and acceptance with God, His only begotten Son had not become Man, suffered, and died. And *such* being the provided atonement, it has merit and sufficiency for all. None need despair who, with hearty repentance and true faith, avail themselves of the great method of mercy thus provided by the grace of God which bringeth salvation through Jesus Christ.

But fearful must be their guilt, and horrible their punishment, who, by impenitence and unfaithfulness, neglect so great salvation. They have no part nor lot in the joy which now animates the true Christian. A risen Saviour brings no message of mercy to them; save that compassionate and long suffering *offer of mercy*, which, by them rejected, will but increase their condemnation. God's justice was not striken from His attributes by the redemption which His mercy prompted and effected. Its claims upon the *penitent* and *faithful* were indeed thus satisfied; but they remain, and are ten-fold strengthened, upon the impenitent and unfaithful.

They who, as the redeemed of the Lord, and the faithful children of His covenant in Christ, seek Him on the principles, and in the spirit and mode of His appointment, will find Him in His infinite fulness of grace and truth. Comfort, joy, and holy satisfaction, will be their portion even in this transitory life, soothing them in its sorrows, and adding largely to its happiness. But their hope in Christ is not confined to this life only. As by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. When He rose from the dead He became the First Fruits of them that slept. Then too He was the gracious Representative of man; for him bursting the bands of death, and triumphing over the grave.

When then we contemplate the irrevocable sentence, Dust thou art and unto dust shalt thou return; when we reflect upon our unavoidable exposure to the doom, Thou shalt surely die; and when we think of the uncertainty and shortness of the time ere we must yield to this law of our nature; in the contemplation of the life and immortality brought to light by the Gospel, our faith embraces eternity, and our hopes are filled with its joys. There centering our affections as on our treasure, and thither directing our course as towards our home, we are encouraged and animated in every duty, roused when tempted to indifference, and unyielding when tempted to stray.

Is our pilgrimage rendered heavy by affliction? That change is approaching which will open to us the rest that remains for the people of God, whence sorrow and sighing will be forever excluded, and to the beatitude of which the afflictions of the present time are mercifully designed to be, and by God's promised blessing on our faith and devotion will be, conducive.

Does the king of terrors invade the circle of pious relatives and friends? Does he remove from us those with whom we have taken sweet counsel together, and walked in the house of God? When we resign them to his unyielding demand, a voice from heaven bring peace and joy in the gracious accents, *Blessed are the dead who die in the Lord.* The grave is not always to hold them. Release will come that will raise them to that holy happy state, where separation and death will be no more.

Do we watch the near approach of our own dissolution? Are we warned that yet a very little while, and we must forever close our eyes on all terrestrial objects? The eye of faith has a heavenly Object on Whom it is fixed unmoved, JESUS THE FORERUNNER. Let the stroke come. Unto Him belong the issues from death. He will not leave my soul in hell; neither will He suffer my body forever to see corruption. He will show me the path of life. He will lead me and bring me to His holy hill, to His own blest presence, where is the fulness of joy, and to His right hand where there is pleasure for evermore.

But who shall ascend into this hill of the Lord; or who shall rise up in His holy place? This is a question of infinite and eternal moment to every human being. It is answered by another. What does the Gospel require him to believe and do that he may be saved? And then every one must answer to his conscience, as he will have to answer to his God, in the day when He shall judge the secrets of men by Jesus Christ, the further question, *Do I so believe and so act?* B. T. O.

The Churchman.

New York: Saturday, April 5, 1845.

Our argument with the Protestant Churchman may be narrowed down almost to a point.

We consider suspension in the proper sense of the term to be a deprivation of office or benefice or both, limited either by a prescribed time *or* the performance of a condition. The Protestant Churchman argues as if we had excluded the latter alternative from our definition; but such has not been our intention, although some defect or obscurity of our language may have given occasion to the misapprehension of our meaning.

We admit that there is such a sentence in the general law or usage of the Church as *perpetual suspension* distinct from deposition; but we contend, and for this we have adduced one of the Protestant Churchman's authorities, that it is called *perpetual* not because it is meant to last for life without the possibility of remission, but merely because it has no *assigned* limit of time; and we contend also, and this the Protestant Churchman concedes, that the distinction between *perpetual suspension* and *deposition* is, that the former does and the latter does not contemplate the possibility of a remission of the sentence and a restoration, consequent on such remission, of the suspended person to the exercise of official functions. The difference is not merely in the possibility of a restoration to the exercise of office; for there are many cases on record in which the sentence of deposition has been reversed, and the deposed bishops restored, without re-ordination, to the exercise of their ministry. But the distinction is, to use the accurate words of the Protestant Churchman, that perpetual suspension *contemplates*, while deposition does not *contemplate*, the possibility of a revocation of the sentence. In the former case the possibility of remission and of restoration, consequent on remission, to the exercise of office, are implied in the sentence; in the latter case no such thing is implied, but the deprivation is intended to be final.

Hence it is obvious that a sentence of perpetual suspension presupposes the possibility of revocation as the very condition of its existence. This must be granted by the Protestant Churchman, who not only says of suspension in general that it contemplates the possibility of revocation, but who says in particular of the sentence of Bishop Onderdonk, that "the Court discharged its duty in giving it a *form*, which *contemplates* (the italics are his own) the possibility of revocation." The immediate and inevitable consequence is, that a sentence which is incapable of being remitted or revoked is not a perpetual suspension. In other words, a perpetual suspension (called *perpetual* technically, on account of its having no *set* limit) which it is impossible to revoke, is a contradiction in terms, a nonentity, a NULLITY.

Now the sentence of the late Court professes to be a perpetual suspension; and the question is, 1. Does the sentence fulfil the necessary conditions of a perpetual suspension? 2. Has the Canon of 1844 authorized such a sentence?

That the sentence does not fulfil the necessary conditions of a perpetual suspension, is evident from the fact that a perpetual suspension contemplates the possibility of revocation; whereas the sentence of the late Court is one which is impossible to be revoked. The Court is not a permanent body; it has now no existence; the Diocesan Convention and other dioceses, and the bishops in their several capacities have no power in the premises; the bishops as a House are a part of the General Convention, and the General Convention have no judicial powers. The civil tribunals have no authority; other denominations in this country, other Churches in foreign countries have no authority to revoke the sentence. In short there is no power under heaven which can revoke the sentence. And as the sentence does not fulfil the necessary condition of a perpetual suspension, *viz.* possibility of remission, it follows that it is not what it purports to be, but is a contradiction and a nullity.

Does the Canon of 1844, authorize such a sentence? It authorizes suspension; and if there were any power in the Church competent to remit a perpetual suspension, or if there could be under the canon such a sentence as perpetual suspension, we should admit that the canon had authorized it. But since the *fact* is that there is no power in the Church competent to remit the sentence, and since the necessary inference from this fact is that this particular sentence cannot be remitted, while perpetual suspension is in its nature remissible, since in short the sentence is not what it purports to be, how is it possible to contend that the Canon of 1844 ever authorized it?

The Protestant Churchman refers to several instances of perpetual suspension as distinct from deposition; but if he would meet the point he must cite an instance of perpetual suspension which there was no existing power competent to revoke; and if he find such a case (which we much doubt) he must remember that it is not a precedent under our canon and can never prove that the canon was meant to sanction such an anomaly. He quotes Ayliffe to show that suspension is sometimes decreed simply and absolutely; he may bring a hundred such authorities, but if he would meet the point he must bring an authority for such a decree in a Church in which there was no power to remove a suspension so decreed. He quotes Dens (he must really love *Dens* thus to quote him for an axiom in logic) to the effect that "an indefinite proposition is equivalent to an universal one;" but if he would meet the point he must show that perpetual suspension is a part of a universal *under our canon*; in other words, that there is such a particular as perpetual suspension comprehended under the general term suspension in the canon of the Protestant Episcopal Church for 1844. When he has proved that the canon authorizes a sentence of right and in intention *remissible*, and yet in fact and of necessity *irremissible*, then and not before his logical axiom will be of avail.

P. S. Having quoted the words *Suspensus qui est privatus ad tempus, non in perpetuum*, the Protestant Churchman says: "We are not so fortunate as to find the quotation as given by the Churchman in our copy of Gibson, (London Edition, 1713,) but the last clause of the passage as cited in the Churchman is remarkable. It is as follows: Secumdum quosdam," &c.

There is a good reason why the passage *as quoted by us* could not be found in Gibson; and that is, that it most probably does not occur in Gibson, nor did we refer to Gibson for it, but said expressly that we quoted it (not at second hand, but) "from John of Athon himself;" adding, "It occurs in the comment on the Constitutions of Otho, *c. licet ad profu. v. suspensi.*" If the Protestant Churchman will make this reference, he will find the passage. Our copy of John of Athon's Comments on the Constitutions of Otho and Othobon is the Oxford edition of 1679, and in it the passage occurs, p. 45, first column, near the top.

"Who is to be the next victim?" is the question put by the English Churchman in review of the late proceedings against Mr. Ward; and the answer which subsequent events soon verified, was that an attempt would be made to subject Mr. Newman and Tract Ninety to the same indignities which have been offered to Mr. Ward and the Ideal of a Christian Church.

Mr. Ward's Ideal lays bare the defects and corruptions which have in some degree attached to the English Church ever since her subjection to the temporal headship under Henry the VIIIth, and which of course have been indefinitely augmented from the time that the Crown and the Parliament, originally the lay representation of the Church, have become Dissenters and the representatives of Dissenters, as well as Churchmen and the representatives of the Church. The Parliament is notoriously composed of Dissenters as well as Churchmen. The present Queen, in her late visit to Scotland, attended the Presbyterian worship, thus declaring, what is and long has been the truth, that the religious influence of the Crown is on the side of Dissenters, their principles and worship, as well as on the side of the Church. Mr. Ward points out the grievous evils that have grown out of such a headship; the prevalence of heresy, the relaxation of discipline, the fearful augmentation of vice and pauperism, and the feebleness of a hierarchy clothed with purple and fine linen and dying of "utter respectability" and dignity. "Woe unto you, Scribes and Pharisees, hypocrites!" are words which Mr. Ward never quotes, but which ring involuntarily in the ears of the readers of a work which pleads on every page the cause of the poor and summons the clergy to remember the greater ends of their mission. Behold, Mr. Ward seems to say, your temporal headship; and if these be its fruits, give us back the headship which we had before the Reformation: its benefits are greater, its evils far less than those you have brought upon us. We ask no sudden changes, we are willing to work (if you will let us) in the way the Church marks out for us; but if you will have the truth, we tell you frankly that we would rather have the Pope for Head of the Church than Queen Victoria and Sir Robert Peel.

That such a volume, marked by consummate ability and replete with wholesome suggestions, but extended to some six hundred pages, would contain exceptionable passages was to be expected. The Church or Catholic party did not pretend to defend the book, and were willing to vote that the selected passages were "worthy of grave censure." But this did not satisfy the Puritanical majority of Convocation, who proceeded to vote that their author had violated *good faith* in signing the XXXIX Articles and to deprive him (as far as their vote could) of his degrees. Nor did they stop here; but proceeded to assail the Ninetieth Tract and Mr. Newman, as if they were the cause of Mr. Ward's alleged extravagances.

"Who is to be the next victim?" was the question which spontaneously occurred after Bishop Onderdonk's suspension to many who know little and care less about Mr. Ward's book. Not those only who believed Bishop Onderdonk innocent, but many who believed him culpable, and not a few who believed him guilty to the full extent of the charge preferred against him, were clearly of the opinion that the prosecution aimed to proscribe him for his theological tenets under the cover of an affectation for the purity of the Church. All these united in the question, "Who is to be the next victim?"

The answer to this question, which has been dimly shadowed forth in several previous numbers, is placed in a broad light by the last number of the Episcopal Recorder. Having animadverted in its summary of English news on the *veto* of the Proctors, and determined that "it must be decided whether the principles of Tract 90 are to be tolerated at Oxford," the Recorder thus proceeds:

> And we in this country have yet to give a more unequivocal answer to the same question in relation to our General Seminary. To ordain or to recommend for ordination a young man who avowed substantially the principles of that Tract, is to teach in the most emphatic manner possible that those principles *are* to be tolerated here. And to allow three Professors who have boldly done this thing to continue their instructions, they having made no recantation or acknowledgment of error, is a practical confirmation of such principles by the Board of Trustees. This is a subject, however, upon which the voice of the Church is sure to be heard at last. It seems to us that the voice of the Almighty has lately been speaking about it in tones of thunder.

Doubtless, the policy which Mr. Ward desires to have adopted, is the only safe one for those who

entertain or tolerate Romanizing tendencies. The decided adoption of an opposite course on the part of all who value the creed of Protestants, is, on the other hand, the only thing which can save the Church on either side of the Alantic from corruption and ruin. Let every *Protestant* Episcopalian then rally to the rescue. Let him aid in the elevation to any important station, or in the continuance in office, of no man, whom he has any reason to suspect of Tractarian sympathies. The times demand decision. Wisdom, duty, interest, honor, alike require it of us. The question now is, not whether inchoate Romanism is the doctrine of Episcopalians, but whether it is to be "tolerated" in the midst of us, until it has silently accomplished its purposes of overthrow and revolution.

We find the following decided article bearing on this subject, in a late number of the Episcopal Protestant. The argument of it sustains a position which we took, some time since, and have several times defended, viz: that our New York Institution cannot consistently be supported by *Protestant* Episcopalians, so long as the men who procured the Carey ordination remain connected with it. The reasoning by which we arrived at this conclusion is perfectly simple, and entirely unanswerable. To recommend a man for orders, is to recommend him as a religious teacher, ay, as a teacher of the doctrines which, he avowed on his examination for orders. It is practically, therefore, not only to "tolerate," but to recommend these doctrines. For the Church to allow the Professors of that Institution, who have done this in the case of Mr. Carey, to remain in their places, is for her to confirm that recommendation. There is no escape from this conclusion.

ARE THE PRINCIPLES OF TRACT NO. 90 TO BE TOLERATED IN OUR GENERAL SEMINARY?

That the late Mr. Carey held the principles of Tract No. 90 at the time of his ordination, has been admitted by Dr. Seabury, one of his examiners and most zealous defenders. For in an article reviewing the proceedings of the recent General Convention, Dr. S. contends, that in consequence of no action having been taken by that body, in condemnation of the ordination of Mr. Carey, it has become a ruled case, that one may be ordained who holds and avows the principles of Tract No. 90; thus clearly admitting, what had previously been questioned, that Mr. Carey did hold and avow those principles at the time of his ordination. Now an important question, for the bishops as visiters of the General Seminary, and for its clerical and lay Trustees, to entertain, is this: Are the principles of Tract No. 90 to be tolerated in that Institution? It was there that Mr. Carey was trained, and it can scarcely be denied, that there he imbibed those views which have thrown the Anglican Church and our own into such a ferment. One main object of the late Episcopal visitation of the Seminary, was to ascertain whether these objectionable views are taught by any of the Professors of that Institution. The proceedings of the bishops are before the public, and while we deem Professor Ogilby to have admitted, by his own answers, that he has taught erroneously in several particulars, and trust that the matter will be brought to the notice of the Board of Trustees, at their next annual meeting, yet nothing appeared in the answers of either Bishop Onderdonk or Professor Haight, to identify their teaching with that of the Oxford Divines. Yet it is perfectly well known, that Bishop Onderdonk ordained Mr. Carey, and that Mr. Haight deemed the result of his examination satisfactory; so that until the recent cessation of Bishop Onderdonk's duties, as a Professor, which has ensued (we take for granted) upon his suspension from the ministry, the young men of that important Institution were placed under the stated instruction and direction of two Professors, who had deliberately co-operated in the admission to the ministry of our Church, of one, who is admitted by one of his examiners and most zealous defenders, and most intimate associates, to have been ordained on the principles of Tract No. 90.

That Mr. Haight's account of Mr. Carey's views, given in his own justification, in a pamphlet addressed to one of his parishioners, Mr. Hiram Ketchum, is far from satisfactory to most Protestants, has been demonstrated by Bishop Hopkins, in one of his letters on the "Novelties which disturb our Peace;" and we had hoped that Mr. Haight would have relieved the minds of a number of the Trustees, by acknowledging at once, that he had erred in the opinion he had given respecting Mr. Carey's qualifications for admission to our Church, and thus free the the Seminary from the imputation of countenancing, through the official act of one of its Professors, the principles of No. 90.

It is true, Mr. Haight's department does not call upon him to instruct formally in these points, but it does call upon him to make strictures upon the sermons of the students read before him; and the Church has no reason to suppose, that he would find fault with precisely such views as Mr. Carey held, should they at any time he advanced in the compositions which, as Professor of Pulpit Eloquence, Mr. Haight is called upon to listen to, and criticise. Now, for one, we should positively object to any one holding such an important chair, in a Protestant Theological Seminary, who is not prepared to condemn, without hesitation, the principles of Tract No. 90, whenever they may be expressed by any of the students under his tuition.

Why it will prove a farce, to be examining the students before the Faculty, to discover whether in their private conversations they have evinced any tendencies towards Romanism, so long as the fact stands uncontradicted, that one of the Professors considered a candidate qualified for admission to our Church, who held the principles of Tract No. 90, and received the Decrees of the Council of Trent, the damnatory clauses excepted. We trust sincerely that those most deeply interested in this matter, will give it their earnest and settled and persevering attention. Even the Bishop of Exeter has condemned Tract No. 90; and are its principles to be tolerated in the General Seminary of the Protestant Episcopal Church in America?

An honest issue and fairly proposed! Not, Are the principles of Tract 90 sound? but, Are they to be *tolerated* in the Church? Not, Was Mr. Carey a good man and devout clergyman? but, Is he, or are such as he, to be *tolerated* in the Church? Not, Are they who recommended him for ordination exemplary in their life and doctrine? but, Are they, if they recommend others like him for ordination, to be *tolerated* in the Church? Not, Are the Professors in the Seminary who sanction the ordination of such as approve the Tract, competent and faithful? but, Are they to be *tolerated* in the Church? In short, the question is not whether Low Churchmen are right, and have truth on their side, but whether they are strong in numbers, and have the power by force or stratagem to expel all who differ from them, and to rule the Church alone.

In fact the Recorder and Protestant let us see plainly not only the class out of which, but the very individuals of the class who are to be the next victims of the Low Church or Calvinistic party. They have undermined Bishop Onderdonk, and they now publicly avow their intention to decapitate Professors Ogilby and Haight. A more unblushing proposition we have seldom known; but the party is or feels itself strong, and can therefore afford to unmask its designs. In view of the developments of the last few months, we need not ask,

> on what food hath this our Cesar fed
> That he hath grown thus great?

For one we wish to be distinctly understood as going for the free *toleration* (we gladly adopt the word) of Tract Ninety, and of all candidates for Deacons' and Priests' orders, and of all clergymen who, in other respects worthy of their calling, adopt the principles of the Tract. Among them are and have been some of the most humble, self-denying, laborious and intelligent men that we have known. In fact we go further, and say that we are for the free *toleration* of Mr. Ward's book, and should be glad to see it reprinted in this country, and a copy of it placed in the hands of every clergyman. We really know not what to make of men who, calling themselves Churchmen, move and have their being in an atmosphere of heresy and infidelity, and yet cannot *tolerate* a work which, with whatever errors and imperfections in the surperstructure, is yet sound in the fundamentals of the Christian Faith: and not only sound far beyond the conceptions of those who cavil at it, but devotional in its temper, and eminently practical in its aims. In England Sir Robert Peel and the Duke of Wellington (the Chancellor of Oxford) are fairly bound, in all their legislation and advice to the Crown, to consult the wishes of the Puritans as well as the good of the Church; but what have we to do with the Puritans? and why are we bound to heed their clamor and imitate their intolerance? For our own part we are thankful to Mr. Ward for his book; thankful to the Church of England for Mr. Ward, so far as she has contributed to produce him; thankful for the privilege of being able to read such a book, to approve in it what is excellent, and to reject what is censurable. We confess that there are many things in relation to the book which have excited in us deep regret; but the chief is the humiliating and sorrowful reflection, that after a struggle of two hundred years the Church of England should be no more able to shield Mr. Ward than she was to shield Laud from the fury of mob-law and Puritanism. The *Church* seems to have made no advance: for the greater outward decency of the late proceedings as compared with the former, the urbanity of Dr. Wynter as compared with the vulgarity of Prynne, is to be attributed to the progress of civilization rather than to that of the Church.

We account these whole proceedings both in this country and England to be part and parcel of the mob or Puritan temper which has racked the Church of England from the Reformation to the present day. Puritanism is the mover and Puritanism the ultimate gainer by the movements. High Churchmen who would be thought Catholics, help to victimize a man of substantially the same views which they themselves implicitly hold, and Low Churchmen avail themselves of the concession to victimize them in turn; while the Puritans stand behind and cheer on the Low Churchmen in confident assurance of reaping the fruit of their labors. Such are the tactics in the Protestant Episcopal Church; and it rests, *as yet*, with High Churchmen themselves to say whether they shall be successful.

Since the issue of our last number we have received a letter from the author of the pamphlet "What ought the Diocese to do?" which proves that we were right in our impression with respect to him, and moreover that he has been, in times past, a valuable contributor to our columns. The same point is confirmed by the annexed communication.

The impression of certain readers, that the pamphlet by a "Layman" is the work of an "enemy in disguise," is entirely unfounded. It is the production of a layman; the manuscript of which was read in the presence of one other layman and myself: it met our approval; and we only are responsible for its contents. We all three have ever been, and now are, the avowed, strenuous, firm, and abiding friends of our respected and persecuted Bishop: notwithstanding, we are satisfied that the sentiments set forth in the pamphlet are in unison with the opinions and views of a large portion of the laity and clergy of the district in which we reside; and with whom we hold converse.

As regards myself I do not hesitate to aver my sincere and unqualified conviction that the Bishop is the victim of personal and party persecution: that he ought not to have been presented for trial;—inasmuch as the paramount interests of the Church, and the actual condition of the accused, not only did not require, but sternly forbade—agitation and crimination: that he has not been fairly and legally tried: and that he has been unjustly condemned. T.

TWENTY-FIFTH ANNUAL REPORT *and Documents of the New York Institution for the instruction of the Deaf and Dumb.*

This Report is made to the State Legislature, and printed among its usual documents. It embodies a mass of information touching the condition, number and capabilities of deaf mutes, which renders it a valuable paper. The statistics are ample, and the system of education followed in this particular institution, highly satisfactory. The whole number of pupils is 168, 128 of whom are supported by the State. The wants of all seem to be provided for, and they are mostly taught some trade, as well as being every one under a course of instruction in ordinary school studies. Mr. Day's report of his tour through Germany is extremely curious, as giving an account of the German system by which mutes are taught articulation. The restless activity of the Teutonic mind has led it even to attempt making the dumb speak, and whether it is to prove a failure, or is the beginning of unknown results in human progress, the wonderful resurrection of German intellect is itself as striking a problem as any it ever attempted to solve. Mr. Day, after all, pronounces the attempt on the whole a failure, and gives American systems the preference over all others.

PRINCIPLES OF FORENSIC MEDICINE, by WILLIAM A. GAY, M.B., of Cambridge, has been edited by Dr. Lee of Geneva College. (Harpers.) It seems to be a complete manual of Medical Jurisprudence—in other words, a necessary companion to every medical man liable to testify in courts of justice.—We should think it contained every thing necessary to make it sought after by the profession. The volume is a handsome 8vo of 700 pages.

KEEPING HOUSE AND HOUSE KEEPING, is the title of a tale, "edited by MRS. HALE." (Same publishers.)

The same publishers have issued as the 172d number of their Family Library, *Voyages round the World from the Death of Captain Cook to the present time.*

The April number of the New Englander, affords gratifying proof of the interest taken in our Church by the sons of the Pilgrims. Three of its articles amounting to 70 pages, or nearly half of the whole number, are kindly devoted to matters immediately and properly the business of Churchmen. The review of Dr. Stone's Life of Bishop Griswold evidently enjoys with much keenness the temper of that ponderous production, and throws some additional light on the merits of its subject. For instance, the reviewer lays down the proposition that Bishop Griswold was a Catholic, and fortifies it by the testimony of a "Congregational Pastor" that he had often held prayer meetings with him, in which they united their devotions and exhortations. It concludes with an "ardent wish that all the Bishops of the Episcopal Church may be like Bishop Griswold, and all her presbyters like Dr. Stone." The article on Bishop Southgate, and that headed *Bishop Onderdonk's Martyrdom*, are evidences of equal good feeling towards us.

The tautological title of the new Evangelical Magazine (THE EPISCOPAL OBSERVER) is counterpoised by its contradictory motto, ("Catholic, for every truth of GOD: Protestant, against every error of man.") Also by the aid of two editors it manages to appear in two places at once. Vol. I., No. 1. for March contains 64 pages, including the cover, which in its turn is made up of title page, contents, prospectus, and two Episcopal puffs. As to its contents we suppose it will be found by those who read it, a fair specimen of an evangelical omnibus, wherein all who have a soul above being seen in the weeklies may find a seat.

THE MYSTERIES OPENED; *or Scriptural Views of Preaching and the Sacraments, as distinguished from certain theories concerning Baptismal Regeneration and the Real Presence.* By the Rev. JOHN STONE, D.D., Rector of Christ Church, Brooklyn. New York: Harper & Brothers; London: Wiley & Putnam. 1844. 12mo. Pp. 396.

To say nothing of the title of this book, which is not very appropriate or clear, its contents tend far too much to exalt preaching, which we fear is little short of idolatry with some, above the sacraments and prayers, to ensure from us any cordial recommendation. We do not agree with much that the Rev. Doctor has undertaken to refute, but we do think that his book is not by any means well calculated to effect his object. We doubt not his sincerity, nor his anxiety to promote truth and unity, but we cannot believe that either will ever be effectually promoted by the spread of the principles which are here set forth. This is of itself enough, without entering argumentatively into any of the subjects which Dr. Stone has discussed, and with considerable ability and tact, but with proportionate injury to the Church of God, of which he is a minister, and ought to be a very different defender.—*Churchman's Newspaper.*

The Appletons, New York, and Henry S. Parsons, Hartford, have in press and will shortly publish "SAUL: A MYSTERY," by the Rev. A. Cleveland Coxe, Author of "Christian Ballads," &c. This work, of which we have seen a few proof sheets, is a Sacred Dramatic Poem. Apart from its merely literary character, it appears to be in some measure a commentary on the inspired narrative of Saul and David, as well as illustrative of sacred antiquities, and the geography of the Holy Land. It also evidently bears upon "subjects of the day," by means of a parallelism between the Hebrew Church in the days of Saul and the Christian Church in England, from the days of the Rebellion down to our own times. A work on such a subject and from such a source will be anticipated with interest.—*Calendar.*

Church of the Nativity.

We take much pleasure in commending the following appeal to the kind consideration of our readers. We can add nothing to the many urgent considerations which it presents, except to say that the rector is one of the most faithful and self-denying of our clergy, and unremitting in his labors to promote the prosperity of his church. All who know him will feel a pleasure in furthering any effort which he has in hand:—

The undersigned, Rector, Wardens, and Vestrymen of the Church of the Nativity, New York, in behalf of the parish which they represent, appeal to their brethren of the Church for assistance to enable them to erect a Church edifice in a part of the city where it is greatly needed:—Where the pecuniary ability of those belonging to the Church is sufficient for the support of her services, but quite inadequate to the expense of erecting a place of worship of sufficient size for their accommodation.

Their present edifice, the Chapel of the Church of the Nativity, situated on Avenue D, between Fourth and Fifth streets, has less than half as many pews as the number of families who worship there.

It is a parish which hitherto, under many discouragements, with great exertion on the part of the parishioners, and much self-denial and labor, disconnected with the duties of the parish on the part of the Rector, has been self-supporting.

On the first of May last, with a view to the spiritual interests of those belonging to the parish, and others who wished to enjoy the privileges of the Church, but had little more than the widow's mite to bestow as a pecuniary compensation, it was deemed expedient to declare the sittings free, and to depend upon the weekly offerings of the worshippers for defraying the expense of Church services.

In obedience to St. Paul's injunction, of offering weekly to the Lord for the Church as He should prosper them, those upon whom the parish had been previously dependent for support, seemed unanimously disposed so to increase their offerings by additional self-denial as to exceed the amount previously given; while those who had absented themselves, from a feeling of inability to procure sittings even at the lowest expense, came joyously to the Lord's house made free, bringing weekly according to their ability as God prospered them, their free-will offerings for his service, and with prayers for his blessing upon its use, at the altar of the Lord, consecrated it to him—so that our number of worshippers increased quite beyond our expectations, and our pecuniary income, instead of being diminished, as some at first had feared would be the case, was increased by the system which had been adopted without reference to such a result.

Confident from the divine blessing hitherto vouchsafed to us, and from the unanimity prevailing among the parishioners on the subject, that our services under the system of free sittings and weekly offerings will be better sustained in this section of the city than by any other mode, we urge upon those who love the Church and use her holy ordinances, to aid us in what, under God, is the only requisite, the erection of a Church large enough to accommodate all who desire to worship with us. The proposed site is on Avenue C, between Fifth and Sixth streets, in the vicinity of the Dry Dock; a location which will accommodate our present parishioners, living principally between Stanton and Twelfth streets on the north and south, and between the East river and Avenue A and Tompkins square on the east and west. This spot will also be contiguous to a part of the city whose population is now rapidly increasing.

In the name of Him who is now saying to his disciples, freely ye have received, freely give, and who in the great day of account will say, inasmuch as ye have done it unto these, ye have done it unto me—we ask from our brethren in Christ their charitable aid. We ask it in behalf of the Church at large, that those making prayers and intercessions for her may be increased. We ask it in behalf of those who would observe the Apostolic injunction in relation to weekly offerings for the extension of the Church, that they may be encouraged and sustained in their efforts—that seeing the work of the Lord prosper in their hands they may thank God and take courage.

We ask it in behalf of those who have no disposition to shrink from personal self-denial, and labor in the service of the Church, and who seek this aid not on their own account, but for others who lack the blessings they enjoy, that having provided room in the Lord's house for all who wish to worship there, they may say to those having but the widow's mite with as cordial a welcome as to those who of their abundance can offer much, Come, for all things are ready.

We ask it in behalf of those among us who have naught but their devotions and their gratitude to offer, that they may come without money and without price, and partake with us freely of that bread which nourisheth to life eternal, and that they may offer there what we esteem beyond all price—effectual, fervent prayers for all sorts and conditions of men.

Finally, we ask it in behalf of those who are living and training up families in forgetfulness of God, and in neglect of the divinely appointed means of grace, because of pecuniary inability, that they may not appear in judgment to our condemnation; but being gathered into the congregation of Christ's flock may take part in the conflicts of the Church militant, and finally participate in the joys of the Church triumphant.

Mr. Peter M. Swaine, No. 5 Third street, is authorized to receive contributions to the above purpose.

C. CLAPP, Rector.

Dr. Daniel Dayton,	Joseph H. Smith,
Benjamin Farmer,	Henry Brown,
Dr. Joseph Smith Perry,	Vincent Jones Dickerson,
Shubael O. Kellogg,	Dr. John R. Chapin,
James De Voe,	Peter M. Swaine.

New York, March 27th, 1845.

DIOCESE OF ALABAMA.—On the first Sunday in Lent, (February 9,) in Christ Church, Tuscaloosa, Mr. John Henry Linebaugh was admitted to the holy order of Deacons, by the Right Reverend Dr. Cobbs. Prayers were read, and the candidate presented, by the Reverend Ethan Allen.

The bishop has received into this diocese, by letter dimissory from the Bishop of Virginia, the Rev. J. A. Massey.

During a primary visitation of the northern part of his diocese, the bishop, on the Second Sunday in Lent, (February 16,) in Huntsville, administered the holy rite of Confirmation to *five* persons. On the third Sunday in Lent, he consecrated the Church of the Holy Trinity, in Florence, and confirmed *ten* persons; and on the same day confirmed *five* persons in the parish of St. John, Tuscumbia;—these two parishes being under the same Rector, the Reverend David Brown. On Monday the 3d instant, in St. James' Church, Livingston, the bishop confirmed *seven* persons.

On Palm Sunday, 16th instant, in Chrst Church, Mobile, the bishop confirmed *thirty-three* persons, three of them colored servants; and the next day, one person. In this Church, on the fourth Sunday in Lent, a collection in behalf of the general Missions of the Church, amounting to $300, was made; and on Palm Snnday, another collection, amounting to $302, in behalf of the diocesan missionary fund.

We are requested to say that bishop Cobbs has determined to reside, for the present, at Tuscaloosa, to which place he desires that his letters and papers may be directed.—*Banner of the Cross.*

On Sunday, February 16, in the chapel of Jubilee College, Mr. Israel Foote was admitted to Deacons' orders by the Bishop of Illinois.—*Banner.*

Rev. Edmund Leaf, rector of Christ Church, Pottstown, was admitted to the order of Priest by Bishop Lee, in the Church of the Epiphany, Philadelphia, on Tuesday, the 18th ult.

On Wednesday evening, Bishop Lee held a confirmation at Grace Church, Philadelphia, and confirmed twenty-one persons.

☞ Our city has been thrown into a most painful state of agitation and distress, by the melancholy termination of the life of a young and promising clergyman of the Episcopal Church of this place—the Rev. JAMES JACKSON, late of the Diocese of Massachusetts. He had returned but a few days from the South, where he had been travelling two months for the restoration of his health, which had been impaired by a laborious performance of his clerical duties. He was apparently very much restored by his absence, and his friends hoped that he would be enabled to resume his very acceptable services in St. John's Church. But their hopes and his were doomed to a wretched disappointment, for after exhibiting on the few previous days strong evidences of wildness, he suddenly left the city on Wednesday morning, without giving any notice of his intended departure, and although suspicion was immediately excited, and search made during the day and night, he was not found until the next morning, having drowned himself in the river opposite Bonaventure. His body was recovered and the Coroner's inquest had no hesitation, upon the very strong testimony submitted to them, to bring an instant verdict of "*insanity.*" Thus has perished a young clergyman, whose pulpit performances had given high evidence of intellectual power, and whose blamelessness of life had won him many friends in the city.—*Savannah (Ga.) Republican.*

TRINITY COLLEGE, PERTHSHIRE.—We have already, on several occasions, spoken as Churchmen, now at last begin to speak, on the matter of the long despised and neglected Church in Scotland; and we announced with much satisfaction the project for establishing a College in connection with the Church, at the time when the Scottish Bishops first put forth their pastoral letter on the subject. Since then gifts have been obtained in furtherance of this excellent design, to the amount of more than £21,000;—not nearly enough, certainly, but sufficient to warrant the Committee for managing the matter in beginning the erection of the College buildings. It is declared that nothing at all worthy of, or adequate to, the proposed object, can be done for less than £32,000. We should have thought that at the least double that sum would have been required, even allowing for comparative cheapness of labor; and surely double that sum might be looked for, when the exceeding importance of the object is considered, as respects that, now, and for this long while, most unhappy country. A print of the proposed building has been extensively circulated, along with an appeal in behalf of the undertaking to Churchmen in England, as well as in the North. It is gratifying to observe that the architectural features of the plan will most admirably harmonize with its high purpose—the training and sending forth men to proclaim the TRUTH in a land where man has done his best to cast it out; and the providing a first-rate education for all members of the Church generally—the design is truly beautiful, and appropriately solemn.

The whole mass of building will enclose a quadrangle, duly furnished with cloisters; on the south side, (taking the chapel to stand, as is usual, east and west,) are cloisters only, presenting externally a blank and buttressed wall, with a gateway in the centre;—on the west, extends a range of most picturesque buildings, exquisitely varied in details, and mediæval in character—with a main entrance and admirable gateway tower:—buildings of similar but subordinate character form the north side of the quadrangle; on the east are the hall and library, the former, as the design seems to indicate, surmounted by a louvre:—at the south-eastern angle, and almost external to the general arrangement, stands the chapel—a beautiful building, with a fine tower and spire at the north-western angle, and in a line with the southern range of cloisters, and on the north with the library. The whole is strikingly beautiful—one of the most beautiful things we have seen among the instances of revived taste and feeling. The chapel, library and hall, are early English in design; but with excellent judgment the architect, (J. Henderson, Esq.,) has designed the rest of the building in a later and more domestic style—yet quite collegiate in its whole aspect. Most heartily do we wish "God speed" to this noble undertaking of an "unestablished and unendowed Church," nor can we believe that this appeal can be made in vain to those who love and value "religious truth in connection with Apostolical order," made by those poorer members of the Church. The buildings, which will be, when completed, so beautiful, are now in progress; it would be lamentable and disgraceful if want of funds were to cripple and mar this noble plan.—*Hampshire Advertiser.*

Clerical Changes.

The Rev. William Everett has accepted the rectorship of St. Mark's Church, New Canaan, Fairfield co., Connecticut.

The Rev. D. H. Short has removed from Ridgefield to reside in Wilton, Connecticut, and requests all letters and papers directed accordingly.

The Rev. N. S. Harris, Secretary and General Agent of the Committee of Domestic Missions, has accepted a call to the rectorship of the Church of the Nativity, Spring Garden, Philadelphia.

The Rev. Enos Woodward has accepted a call to St. Andrew's Church, West Vincent, and St. Mark's, Honeybrook, Chester county, Pa.

The Rev. Henry Zell has accepted a call to the rectorship of Trinity Church, Wolcottville, Conn.

To Correspondents.

We have received three consecutive numbers of Neo-Cesarea on the illegality of the sentence of the late Episcopal Court. The publication of them will be begun in our next.

The two numbers of "Columbia" on the XXXIX Articles, appear to be able, though we have not yet found time to read them carefully.

The Analecta of an anonymous but well known correspondent will appear soon.

"Perpetuity" in our next.

"Christi Mancipium" is received.

We received a communication from the Rev. Jesse Pound, too late for last week, but which we expected to insert this week, explicitly contradicting the statement of "N. E." in which a Bishop was implicated. As our paper is going to press we learn, on inquiring for the article, that the printer has not received it, though we supposed we had sent it to him. We will endeavor to find it and insert it in our next.

Married.

On the 27th ult., in St. Andrew's Church, Wilmington, Delaware, by the Rt. Rev. Bishop Lee, the Rev. EDWARD C. JONES, of Georgetown, D. C., to MARIA LOUISA B., daughter of the late Francis O'Daniel, Esq. of that city.

Died.

On the 28th ult. Mrs. SUSAN HATCH, aged 48 years, a communicant of St. Matthew's Church, Jersey City.

Formerly attached to St. Luke's Church, and also to the Church of the Annunciation, in New York, the deceased maintained, through a life marked by great suffering, an exemplary Christian character. With an ardent faith in the meek and lowly Redeemer, she meekly bore the trials which it pleased her Heavenly Father to lay upon her; and, loving "the Gospel in the Church," she labored, with all care and happy success, to educate her family in the faith and love of that Gospel in which she had found, so richly, her own consolation. In her instruction and example she has left them a memorial which cannot be forgotten, and a light, which, under the blessing of God, we trust, will guide and guard their steps until they too shall reach the mansions of rest, whither, in the serenity of a clear and unwavering faith, her spirit has departed.

At Chazy, Clinton county, on the morning of Ash Wednesday, after an illness of ten hours, WILLIAM HENRY KIRTLAND, Esq., Senior Warden of St. Paul's Church, Whitehall, aged 54.

The melancholy gratification of ministering to the last hours of this faithful and much-loved servant of Christ was not vouchsafed to his afflicted family and fellow parishioners. Expecting to welcome his return after a short absence from his home, they met the messenger of his sudden and unexpected death. But sudden and unexpected as it was, their bereavement is consoled by the blessed and holy hopes that cheer the hearts of those who sorrow for the dead in Christ. Of him it may with truth be said that "he was a good man, and full of the Holy Ghost, and of faith;" obeying in all respects the apostolic injunction, "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." May it please GOD, in His mercy, to spare His Church the grief of many such bereavements in this her time of trial!

On the evening of the fifth Sunday in Lent, March 9th, A. D. 1845, at Fayetteville, Fayette co., Virginia, departed this life Mrs. AMELIA NEVILLE BECKLEY, wife of Col. Alfred Beckley, and daughter of Neville B. Craig, Esq., of Pittsburgh, Pa., in the 30th year of her age.

During a most painful and distressing illness of near three weeks, a more meek, uncomplaining submission to her Heavenly Father's severe infliction both in word and endurance, nor a calmer trust in God her Redeemer amid the most intense bodily pain and anguish, has seldom been shown. Most fervent prayers were offered by her friends that God would spare the most faithful wife that was ever given as help meet to man, and to her children the most tender devoted mother; or if not, that a compassionate Saviour would sustain, and make "all her bed in her sickness." Most bitter as is the cup of affliction to her bereaved partner and motherless children; yet thanks be to the God of mercy who does not "willingly afflict or grieve the children of men," they "sorrow not as those without hope." During the latter part of her illness her mind labored under almost constant delirium. On Saturday evening the solemn prayers for the sick were offered up; and on Sunday afternoon reason resumed its seat, but the power of speech was withholden; but by the most significant signs, the dear sufferer asked for the comfortable prayers appointed by the Church, and heard them with clasped hands and eyes turned heavenwards; after which she calmly rested, until the distressing symptoms attendant upon all affections of the brain returned with violence, and continued till she breathed her last sigh, when her features assumed the appearance of sweet placid sleep.

Death has, indeed, chosen "a shining mark;" for in all the relations and charities of life, the deceased was found most faithful and exemplary; and the unaffected grief of all her relatives and friends well attest it. May God who hath seen fit to remove from this stormy pilgrimage our dear sister to a better country, sanctify to all his afflictive providence, and cause his chastening in due time to yield "the peaceable fruits of righteousness."

Her mortal remains are interred upon her husband's farm (Wildwood), and there await the trump of her Saviour God. A. B.

Easter Even, 22d March, 1845.

Calendar.

April.

6. Second Sunday after Easter.
13. Third Sunday after Easter.
20. Fourth Sunday after Easter.
25. St. Mark the Evangelist.
27. Fifth Sunday after Easter, or Rogation Sunday.

28. } 29. } 30. } Rogation Days.

May.

1. The ASCENSION OF OUR LORD JESUS CHRIST, and St. Philip and St. James, the Apostles.
4. Sunday after Ascension-Day.
11. WHITSUNDAY.
12. Monday in Whitsun-Week.
13. Tuesday in Whitsun-Week.

14. } 16. } 17. } Ember Days.

18. TRINITY SUNDAY.
25. First Sunday after Trinity.

Notices.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

The Anniversary of this Society will be celebrated at ST. THOMAS' CHURCH, on Sunday evening next, the 6th inst. The Annual Report of the Board of Managers will be read and several addresses delivered.

Those who take an interest in Seamen are respectfully invited to attend.

April 5. THOS. P CUMMINGS, Rec. Sec'y.

☞ The Quarterly Sermon in behalf of the French Church Du Saint Sauveur, will be preached on Sunday evening next, by Rev. JESSE POUND, Rector of St. Matthew's. Service and preaching in English. To begin at 7½ o'clock. All are respectfully invited to attend. April 5.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—A regular meeting of the Board of Managers will be held at the the Church Depository, No. 20 John street, on Tuesday afternoon, the 8th inst., at 5 o'clock. WM. H. BELL, Sec'y.

PROTESTANT EPISCOPAL TRACT SOCIETY.—A regular meeting of the Board of Trustees will be held at the Church Depository, No. 20 John street, on Tuesday afternoon, the 8th inst., at half past 5 o'clock.

DAVID HUBBEL HOYT, Sec'y.

New York, April 4, 1845.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

Feb. 1845. 296 East Broadway.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,

Feb. 1845. 21 First Avenue.

WANTED to rent a large and commodious Room, suitable for a temporary place of worship; and so situated as not to encroach upon any of the principal churches in the city. Address "A. B." at the office of the Churchman, 161 Fulton street. March 29.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 26th of March, the Treasurer has received the following contributions:

From Church of the Ascension, Frankfort, Ky, per Rev M H Hunter, $11; Calvary ch, Flemington, and St Paul's ch, Clinton, N J, $1 77; St Andrew's ch, Jackson, Miss, per Rev N W Camp, $22; Easter offering, from C E B, for Domestic Missions, per T C Butler, $50; St Andrew's ch, Wilmington, Del, $40; Young Ladies' Missionary Society, do, $10; Domestic Missions, from a lady, $5; Union ch, Claremont, N H, for Western Missions, per Rev H S Smith, $3; St Paul's ch, Camden, N J, $10. Total, $152 77.

THOMAS N. STANFORD, Treasurer,
April 2, 1845. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Paul's ch, Woodbury, Ct, Rev Richard Cox, $5; St Peter's ch, Hobart, Delaware co, Rev Sheldon Davis, $3; Mrs Jacob Lorillard, annual, $5. Total amount, $13.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 2, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St Paul's ch, Woodbury, Ct, Rev Richard Cox, rector, $5; Mrs Jacob Lorillard, annual, $1. Total amount, $6.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 2, 1845.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation, for the benefit of the poor:

From "a Friend," a bundle of clothing.

LOT JONES, 192 Allen-st.

Many cases of suffering and destitution still exist, which call for the assistance of the benevolent.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.

April 2, 1845.

I hereby acknowledge the receipt of the following sums:

For a communion service for the mission church at Constantinople, from a student of the General Theological Seminary, $5; from Mrs M, of Richmond, Va, $5; from a person unknown, Baltimore, Md, $20.

For a Mission Library at Constantinople, $100, being a legacy from the late Mrs Scott of Cumberland, Md, by hand of the Rt Rev Bishop Whittingham.

HORATIO SOUTHGATE,
Missionary Bishop to Turkey.
New York, April 2, 1845.

Western Episcopal Bookstore, Louisville, Ky.

S. K. GRANT, Bookseller and Stationer, No. 20 Market street, Louisville, keeps constantly on hand a good and general assortment of Theological, school, and miscellaneous books, and fancy stationery; all the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. April 5—2m

BOOK OF COMMON PRAYER—Harper's Standard Edition.

The subscriber has made arrangements with the publishers for the sale of the Standard Edition of the Book of Common Prayer, as corrected and authorized by the last General Convention of the Protestant Episcopal Church in the United States. The first edition 800, on good paper and large new type is now ready. Price, in sheep, $2; calf, $2 50, &c. according to the style of binding. Other editions, in nine different sizes, are now in press, and will be issued at an early day.

J. A. SPARKS, Churchman's Bookstore,
April 5. 161 Fulton st., opposite St. Paul's.

REV. MR. COXE'S NEW POEM.—D. APPLETON & Co. will shortly publish—

SAUL: A MYSTERY,"—a Sacred Dramatic Poem, by the Rev. Arthur Cleveland Coxe, author of "Christian Ballads," &c. One handsome 12mo. volume of over 300 pages.

This work, apart from its merely literary character, is in some measure a commentary on the inspired narrative of Saul and David, as well as illustrative of sacred antiquities, and the geography of the Holy Land. It also bears upon "subjects of the day," by means of a parallelism between the Hebrew Church in the days of Saul and the Christian Church in England, from the days of the Rebellion down to our own times. A work on such a subject and from such a source will be anticipated with interest. April 5.

MUSIC TEACHER.—A Young Lady of highly respectable connections, and finished education—a member of the Episcopal Church—is desirous of a situation for the summer, in a private family, as a Music Teacher, and to instruct in the branches of a polite education, together with the use of the needle, if desired. She would probably accept of a situation in a school or academy in the vicinity of New York.

Apply to Mr. T. C. BUTLER, 20 John street, New York, by whom the most satisfactory references can be given. April 5.

SEXTON.—Wanted by a competent and experienced man a situation as Sexton, whose recommendations from the clergy and other eminent gentlemen will prove highly satisfactory.

☞ Address, by letter, to A. B., care of Mr. Grant, No. 501 Pearl st., will be immediately attended to.

April 5—4t$

ORGANIST'S SITUATION.—Wanted by the subscriber, recently a pupil of the New York Institution for the Blind, and still connected with that Institution. He has played two years in an Episcopal Church in this city, and would refer to Mr. A. Reiff, Professor of Music at the Institution, Rev. Mr. Evans, Rev. Foster Thayer, and Mr. Sparks at the office of this paper, to whom please apply for further information. [April 5.] ROBERT ELDER.

ASTORIA INSTITUTE.—The Rector of this Institution, in consequence of greatly increased parochial duties, has retired from the principal charge. The Trustees have appointed Mrs. HUNTER, as Principal, who will be enabled to devote her unremitting attention to the school. The Trustees flatter themselves that the experience and success of this lady, are sufficient to commend the Institution under her charge to liberal patronage.

The Rev. Mr. Brown will hereafter confine his instructions to the departments of Sacred and Scriptural studies, Moral Philosophy, and Belles Lettres.

The Summer session will commence on the *third Monday in May.*

☞ For Circulars apply to C. Shepard, 191 Broadway, or to Samuel Brown, 71 Wall st. April 5—1t$

A FAMILY SCHOOL FOR BOYS.

THE subscriber has removed to Wilton, Connecticut, a very healthful, quiet, moral, pleasant village, with a view of enlarging his school, and will receive into his family a limited number of pupils to board and instruct in the various studies preparatory to entering College or upon the mercantile life. The government and instruction will be conducted by the subscriber in person, who will endeavor to develop the moral, intellectual and physical powers, each in due proportion and in harmony, to exercise watchfulness over his pupils with parental solicitude, and administer discipline with parental tenderness.

The expense of board, tuition, &c., the pupil furnishing his own bed, bedding, towels, napkins, books and stationery will be $75, payable in advance, for a term of five months, beginning on Thursday, the first of May, and ending with September.

D. H. SHORT.

REFERENCES.—The Rt. Rev. Bishop Brownell, D.D. LL.D., Hiram Ketchum, Esq., Messrs. Morris Ketchum, Robert D. Weeks, Henry Trowbridge, S. J. Sylvester, William B. Ballow, and the clergy of the city of New York generally.

Wilton, Conn., April 1st, 1845.—4t

JUST IMPORTED.—A Reply to Strauss' Life of Jesus. From the French of Quinet and Coquerel $0 50
Strauss, Hegel, and their Opinions. By the Reverend J. Beard, D. D. 0 63
The Credibility of the Evangelical History Illustrated, with Reference to Strauss' Life of Jesus 0 50
The Theory of Mythus, in its Application to Gospel History, examined and confuted. By Dr. Julius Mueller 0 50
Illustrations of the Moral Argument for the Credibility of the Gospels. By the Reverend J. Beard, D. D. 1 00

Imported and for sale by
WILEY & PUTNAM,
March 29. 161 Broadway.

From the Christian Remembrancer.

The Vice Chancellorship of Dr. Wynter.

The University of Oxford is probably the most ancient corporation in England, and, with its sister university, has powers of self-government, both legislative and executive, larger than any other. The supreme authority of this corporation is the "Venerable House of Convocation,"* an assembly in which every one who has taken the degree of Master of Arts, and continues to be a member of the University, enjoys an equal right of speaking and voting. This, however, is no democracy, but (like the great council of Venice, of which every noble was a member) a strict aristocracy; for, before the degree of M.A. can be attained, seven years at least of strict residence within the University is statutably required; during the whole of which the pupil, whether as Undergraduate or Bachelor, is subject to the most rigid discipline and control. When he at length enters the House of Convocation, he is considered qualified to be a teacher of others, and admitted to the full privileges of the University. By this body every statute must be made, modified, or repealed; every degree conferred, every election determined. By its voice is appointed the Chancellor, (the head of the University,) the Proctors, (the chief authorities in matters of discipline,) the Professors, and almost every subordinate officer. As a check, probably, to hasty acts on the part of a body which passes decrees by a single vote, without the delays secured in parliament, by first, second, and third reading, and committee, it is provided that the Chancellor alone, and the two Proctors together, have power to put a negative upon any business. This, however, it is important to observe, is merely a negative power; it must not be confounded with the authority possessed, for example, by the Sovereign in Parliament, or even by the President of the United States: it resembles, in fact, the "intercession" of a Roman tribune; for although these officers have the power of imposing a veto, their active consent is not necessary to the passing of any measure. That which has passed Convocation is law, without any consent of theirs; although, until it passed, they had power to arrest its progress. Again, it cannot for a moment be imagined, that this right acknowledges any sovereignty of the Chancellor over the University; for the same power is, as we have seen, possessed by the Proctors jointly, and none ever dreamed of them as sovereign; as, indeed, for many other reasons, so because they must by statute be junior members of convocation, ten years' standing being a disqualification for the office.

Such is the ancient constitution of the University, and nearly such it still is in theory. Its practical condition is very different. The Chancellor, for example, was some resident member of the University, and elected for a year. The office then became, in practice, triennial. Becoming sufficiently dignified to be an object of ambition, it became perpetual, and at last fell into the hands of great men resident in other places. It was formerly usually held by spiritual, of late years more frequently by temporal peers; but, in the hands of either, it is evident the executive power vested in the Chancellor could be personally exercised only in a few more important occasions; and hence arose the Vice-Chancellor, who is merely the representative of the Chancellor, invested (during his absence) with most, but not all, of his functions; appointed by him annually, but not admitted to office until the appointment has been confirmed by the same "House of Convocation" by which the Chancellor himself is originally elected.

But a greater change than this was the rise, within the University, of the College system, which has grown by slow degrees, until the collective colleges have become co-extensive with the University itself; and the great body, under the shadow of which colleges have been nurtured, is practically regarded by most persons as merely a collection of colleges, a thread upon which those pearls are strung together; in truth, as we shall see, it rather resembles the shell in which they have been slowly formed and matured. The Colleges and Halls arose naturally when the number of students in the University became so great as to require discipline more individual and particular than the University functionaries were able to exercise over so many. They grew up at Oxford, as the tutors' houses have at Eton, from the necessity of the case. A hall was but a house where a certain number of students dwelt together, under the superintendence of one senior member: a college was a similar house, endowed with land for the support of the head, and also of the students, both during their pupilary state, and when they became members of convocation. Thus arose a number of smaller corporations within the University (like the Companies of London;) but it was by no means obligatory on any of its members to belong to any smaller society; and the members of these colleges (whether graduates or under-graduates) were, in the eye of the University, merely so many of her members, no way distinguished from others of like order, who belonged to no college at all. This was the state of transition. The course of events has been continually to augment the power of the colleges. First, they admitted students beyond the number to whom they afforded endowment. At last a statute (which is still in force) required every member of the University to be resident in some college or hall, within a week after his admission. Saving for this statute, a man might even now, as formerly, continue a member of the University alone. Another change (made in the reign of Charles I., in order to prevent jealousies and contention between the members of different colleges) provided that the election of Proctors (hitherto vested in convocation at large) should henceforth be exercised only by those resident members of convocation who belong to a single college, each enjoying the right in turn. But a change far more important in its practical results—although these certainly were never intended—was made at the same period. A statute was passed, which enacts, that for the better preservation of peace and order, the Vice-Chancellor, the two Proctors, and the Heads of the respective colleges and halls, shall meet every Monday, and "there deliberate on the maintenance of the privileges and liberties of the University (as need may occur,) and discuss, investigate, and consult on the observation of university statutes and customs; and they shall have power to deliberate on any subject connected with the discipline, studies, credit, and well-being of the body, as they shall judge to be needful, in order that, after their deliberations, the matter may be promulgated in congregation; and then the Venerable House of Convocation may make its statute and decree thereupon, with mature counsel." Such a committee would, of course, be found practically useful. Accordingly, another statute, tit. x. s. 2, orders that when need arises for passing or altering any statute, it shall be referred to this Board of Heads; that when they, after consultation, have agreed on the wording, it shall be proposed in congregation in those words; and that afterwards, when it shall be brought before convocation, it shall first be read in the terms agreed on by the Heads; and that at the conclusion, after the Vice-Chancellor, Proctors, and majority of Graduates, shall have come to an agreement among themselves on the wording of the statute, it shall be read according to that wording, and then put to the vote.

The meaning of this statute seems plain enough: proposals were often made which required to be put into shape; as is done by a committee, (select or ortherwise, as is found convenient,) in parliament; it was provided, therefore, that when any statute was proposed by any member, it should, before being put to the vote, be referred to the hebdomadal Board of Heads, as a committee, by whose care it might be properly worded; but (to preserve the rights of convocation from whom the power of the Head is only delegated) after the statute drawn up by them has been read, it is to be discussed, its wording amended, according to the judgment of the majority, and then the whole put to the vote.

This was a very seemly and business-like arrangement, but the Heads, like many other small committees, were not indisposed (having got their finger into the work of legislation) to take the whole affair into their own hands. Accordingly, they proceeded to interpret this statute as follows, viz., that no member of convocation may make any proposal whatever, that right being reserved (by the statute above quoted) to the Board of Heads. Next, that no member may propose any amendment, either verbal or material, to the prepared statute as drawn up by them; accordingly, the custom for many years has been that the Heads prepare their statute; convocation is called together, and it is read; then immediately read a second time, of course in the same words; then discussed, and lastly put to the vote, yea, or nay. This being all the power allowed to the legislature of the University, the Venerable House of Convocation, by its own committee, the Board of Heads.

* There is another body called the House of Congregation, the right of sitting in which is limited to certain members of Convocation, chiefly the youngest, with the addition of certain official personages; but as the business of this house is chiefly formal, we need not at present enlarge upon it.

From the English Churchman.

The Pew System.

We sometime since gave a long extract from a very able and eloquent letter from Mr. Larkin of Newcastle (a Roman Catholic) to a Roman bishop, on the iniquities of letting seats in churches and chapels. This letter was reprinted and circulated, and Mr. Ambrose Lisle Phillipps wrote a private letter of approval and thanks to Mr. Larkin, which letter was published without Mr. Phillipps' permission, and he has accordingly published the following explanatory letter, which contains much that is applicable to members of our communion. We never meet with Mr. Phillipps, in print, without having an additional reason for regretting that such a gentle and reverential mind should have been lost to us.

"To the Editor of the Gateshead Observer:

"Sir,—I have just been favored with a copy of your journal of Saturday, December 7. May I request you to insert in your forthcoming number the following remarks.

"When I wrote to Mr. Larkin my letter of December 2, I had no idea that it would be published in the newspapers. That it has been so published I blame no one but myself. I ought, perhaps, to have given directions to the contrary. Certainly if I had thought of publishing anything on such a subject, I should have put it in a very different form from the few hasty lines I addressed to Mr. Larkin. At the same time, I am not ashamed of any sentiment I avowed in that letter; nor shall I ever scruple to avow similar sentiments, or any others which I may conscientiously hold. But I must confess that I have been deeply grieved by some of the expressions with which Mr. Larkin has introduced my letter to the notice of your readers.

"Mr. Larkin says:—'Few men dare *oppose* the clergy, or expose those vile abuses on which they build their antichristian power.' I frankly acknowledge that I am one of those who dare not oppose the clergy, because I dare not oppose God himself. I look upon the clergy as His ministers—as His representatives, His vicars:—God forbid that I should be found *opposing them!* Woe be to the man who opposes the clergy!

"But what has the pew-system to do with the clergy? In my opinion, the combating of any abuse can never involve such a thing as opposition to the clergy, as such. 'Opposition to the clergy' is a general expression, which signifies opposition to *a whole order of men*, as such. Now, supposing that what appeared to me an abuse was upheld by the whole body of Catholic clergy throughout the world, my opposition to such a supposed abuse would in that case amount to an 'opposition to the clergy'—that is to say, I should be opposed to a whole order of men in what they were doing.

"But can this be said of the pew-system? Certainly not. It exists not out of the Protestant atmosphere of this unhappy country. The only foreign land I am acquainted with where there is anything approaching to it, is France. But there, as I have already stated, though people have to pay for the chairs they use in Church, no one is obliged to have a chair; and the poorest member of the parish may satisfy his devotion by drawing near to the railings of the altar or choir, quite as much as the rich. Even in revolutionized France men have not forgotten the sublime lesson our Lord came to teach us, that the poor man is the special favorite of Heaven.

"In opposing the pew-system I do therefore declare I am not *opposing the clergy*. What have the clergy to do with it? It is the Protestantism of England that has generated the pew-system; and when Protestantism expires it will expire also. Then the poor man will recover his rights—then will his wants meet with that blessed sympathy which Catholicism alone can produce—that divine system, whose annals tell of Kings and Queens kneeling before the tattered representatives of *their* Lord and Master, kissing even their very sores!

"The clergy, indeed, the authors of the pew-system! If the laity would remember the commandment of Holy Church, 'Thou shalt pay tithes to thy pastor,' what need would there be of a pew-system? But why do I speak of the commandment of Holy Church? God himself has given us the same precept; and if the laity thought of it as they ought, we should soon hear no more of pews. Again:—How is it that, when our devout clergy are offering up the eucharistic elements, no oblations are brought to God's altar, as in the blessed days of primitive Christianity, from a pious laity, eager to give to their good Creator a trifling acknowledgment in return for his bounties to them? Let the laity restore the Lord's day offertory, and we shall soon hear no more of the pew-system. Let Eastertide once more witness the abundant offerings of a believing people, each man striving who can most merit God's favor and protection on his rising crops, and the venerable ministers of the sanctuary will have no need of the scanty and inadequate pittance that springs from the pew-system.

"No, sir, in opposing the pew-system, I do not oppose the clergy: I oppose a covetous, unbelieving spirit amongst the laity, and I do but advocate the revival of the Church's own glorious system—that divine system which can alone provide a balsam to heal the diseases of the nations. I cannot therefore do otherwise than express my sincere regret that Mr. Larkin should have uttered sentiments calculated to bring odium on our venerable clergy; and I for one most loudly protest against such language, as unjust, and calculated to give scandal to the enemies of our holy religion.

"Let me say one word in conclusion. I have talked of opposing *The Pew System*. Let it not be forgotten that I have never done so publicly; for the publication of my letter on this subject was not my own act. I deeply feel that it is of the utmost importance for the interests of true religion, that the reformation of what is evil should spring from the clergy, who alone have received power from God to regulate the affairs of his Church. If the laity feel it their duty to protest against certain abuses, they should (in my opinion) do so privately and respectfully; and if, then, the clergy refuse to reform them, nothing remains but to cry out to God in the secret of our hearts, and to beseech him to inspire our Holy Fathers the Bishops with wisdom and force to do that which He, in His infinite wisdom, shall see good for his Holy Church. I deprecate from my inmost soul, anything like lay-agitation—anything like an appeal to that heretical tribunal, public opinion, against the judgment or the order of our ecclesiastical superiors, even in the case in which such judgment or such order should happen to be *materially* wrong. Unless the laity act upon such principles as these, I for one cannot conceive how it will be possible to preserve either unity of faith or any just system of ecclesiastical discipline.

I am, Sir, your obedient humble Servant,

"† Ambrose Lisle Phillipps,

"Gracedieu Manor, Feast of St. Lucy, Virgin and Martyr, Dec. 13, 1844."

"The Restoration of Churches is the Restoration of Popery;" *a Fifth of November Sermon, by Mr. Close.* (Hatchard.) A flagrant falsehood in the way of title; and since, in the execution of his subject, Mr. Close (p 11) so appositely cites Scripture, "I speak as a fool," we care not to disturb his self-convicted judgment. Were not the whole thing too contemptible for criticism we would ask the more respectable of Mr. Close's party what they think of the decency of reading, commenting upon, and abusing, whole pages of—the Ecclesiologist!—in the house of God, even though the occasion were the squib and cracker celebration of Guy Fawkes? What if any of us were to fire off sermons against the Parker Society, or the "Record," by name? Nothing can more forcibly illustrate Mr. Close's theory of Churches, than the use he puts them to. This is truly the "lunatic asylum" view at work. On this great Protestant festival of St. William of Orange, we wonder why Roman-candles and Catharine-wheels are not prohibited; both have a Popish twang, and the latter, being both Popish and architectural, must, we should say, be especially distasteful to the incumbent of Cheltenham.—*Christian Remembrancer.*

"Eothen," (Ollivier), a smart-looking volume on Eastern travel, is the most offensive book which we have met with for some time. It is lively, just as a monkey is—and pictorial after the teaboard fashion. It is a compound of Voltaire, Smollett, Mrs. Trollope, and a Byronized cynicism, which defies classification. There are some semi-erotic passages about the Blessed Virgin Mary which are worse than disgusting. Travel in the Holy Land is an awful probation: the present author has sunk under it, and we regret to find that he has had the benefit of Eton and other Christian training.—*Christian Remembrancer.*

Memorial to Hooker.—We noticed some time ago the contemplated erection in this city (Exeter) of a monument to the memory of one of the brightest ornaments of the Church—"the judicious Hooker." The spot of ground originally selected was the site of the late parish church of St. George, in South street, but it appeared, upon consideration, that a spot so confined in extent, and so hemmed in by the adjoining buildings, would be exceedingly ill adapted to set off to advantage a monnment of the nature proposed. The committee, therefore, have determined to erect it in the centre of St. Mary's yard, the consent of the Dean and Chapter having been already obtained. This site seems peculiarly appropriate, inasmuch as there is every reason to believe that Hooker himself was born in the parish of St. Mary Major. The memorial will be in the form of a monumental cross fifty feet in height, with a figure of Hooker, under a rich ornamented canopy. A model sketch of the figure is at present in the institution, where we have had the pleasure of seeing it. It combines simplicity with dignity—and the sculptor has succeeded in imparting an air of deep thought and reverential feeling, strikingly characteristic of the great original. The monument, of which a drawing accompanies the model itself, has been very greatly admired, and has received the warm approval of the Diocesan Architectural Society. Among the contributors we notice the names of the Bishop of Exeter, the Bishop of Llandaff, Bishop Coleridge, the Bishop of St. David's, Sir W. W. Follett, the Dean of Exeter, the High Sheriff of Devon, Rev. Dr. Bull, Rev. Chancellor Martin, &c.—*Western Luminary.*

Dissent from the Roman Church.—The Romish priest, John Ronge, in Upper Silesia, excommunicated for having written his celebrated letter to the Bishop of Treves, in which he denounces the late exhibition of the holy garment, has addressed a pamphlet to the lower orders of the Roman clergy, calling upon them to unite their exertions with him, in the pulpit and in the confessional chair, against the Ultramontanists and the Bishop of Rome, in order to found, by council and synod, a national German Catholic Church, independent of Roman darkness. He wants to abolish auricular confession, the celebration of mass in Latin, the making of proselytes by money, the stultification of the lower clergy by the commands of the higher hierarchy, and at the same time he asks for liberty to think and to investigate for every clergyman, and permission to marry for all priests. The police have seized the pamphlet. The priest Czerski, who stands at the head of a small German Catholic community in Schneidemuhl, in Prussia, distributes the holy supper in both forms, without auricular confession, and reads the mass according to the recognised Roman rule, but in German, and omitting what refers to the saints and their intercession. In Bromberg the excitement in favor of the new German Catholic Church is very great, and from Konigsberg an address has been sent to Czerski, signed by forty-three of the most influential men in East and West Prussia, including several professors of the University, the chaplain of the garrison, teachers and directors of schools, and several members of the upper law courts.—*German paper.*

Mr. Wesley and the Greek Bishop.—The Banner of the Cross states an interesting fact in reference to Mr. John Wesley, which shows how he valued Episcopacy, even after he had formed many of his Societies. It appears that in the year 1763, a Greek, named Erasmus, calling himself Bishop of Acadia, in Crete, arrived in London. Inquiry concerning him was made of the Patriarch of Smyrna; and Mr. Wesley being satisfied that he was a *true bishop*, applied to him to ordain some of his preachers, which he did. It is alleged that Mr. Wesley pressed the Greek to consecrate *him* a bishop, but that the Greek refused, because, according to the ancient canons, there must be at least three bishops present at the consecration of a new one.—*Ch. Witness.*

ST. MARY'S HALL.

In approaching the close of the eighth year of this Institution, the Bishop of New Jersey acknowledges with gratitude the blessing from the Lord which crown his labors in its behalf. The term now current, for the first time, finds the building filled. Not to reject, at the next term, many of the numerous applications now received, an enlargement of the buildings will be necessary. This will be done without delay, in good time for the opening of the term; to the great improvement, as well as increase, of the present accommodations of the House. To meet the increased responsibility of greater numbers, and to give the fullest pledge of his devotion to a work, which has gained constantly upon his heart, and which is scarcely second in importance, to the Church and country, to any thing which he can do, the Bishop, on the first day of May, will go into St. Mary's Hall, as Rector, to take an important part in its instruction, as well as in its oversight and government. The Rev. Mr. Germain will continue to be the Chaplain and Head of the Family; and Mrs. Bishop, as heretofore, will be the Matron. Important improvements, in every department, will be made: and nothing spared, that faithful labors or that fervent prayers can do, to make it most effectual, with His blessing, as a nursery of the Church, to train up Christian women.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department, without examination, and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, will receive, at its close, a testimonial to that effect.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months, including every charge, except for Sheet Music, and drawing and painting materials $135, payable always in advance. The charge for each Vacation, to those who remain at the Hall, will be $10. No bill of any kind, to be contracted by, or for, the pupils.

Addresss the Rev. R. J. Germain, Chaplain, and Head of the Family, St. Mary's Hall, Burlington, New Jersey; to whom the earliest application should be made, to secure admission for the ensuing term.

Burlington, N. J., March 22, 1845—tM10.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

The Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, per term, if paid in advance. The term consists of eleven weeks. April 6, 1844.—yly

SELECT BOARDING SCHOOL FOR BOYS, at Tarrytown, Westchester County New York.—William W. Weston, A. M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limitted in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic scenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term Commences on the First Wednesday in May.

Terms.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

References.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompkins, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—tJune 1. $

ORGAN BUILDING.—Mr. Jardine, Organ Builder, of New York, has just completed and put up in the Roman Catholic Church of Norfolk, Va., a large and superior Instrument of his manufacture. It surpasses my expectation in its compass, melody and decorations. In bearing cheerful testimony to his beautiful fabric, I am happy to add that I have derived unmixed pleasure from my intercourse, official and social, with the meritorious artist.

A. L. Hilselberger,
Pastor of St. Patrick's R. C. Church, Norfolk.

Feb. 19, 1845.

It affords us much pleasure in adding our testimony to the above.

P. H. Masi, Organist of the Church.
W. D. Delany, Mayor of Norfolk.
B. M. Miller, Rector of St. Paul's Ch. Do.
W. Southgate, Cashier Exch. Bank of Va.
P. P. Mayo, Attorney at Law, &c. &c.

The above Instrument contains 21 Stops, 2 sets of Manuals and Pedal Bass to CCC 16 feet.

To clergymen and gentlemen about furnishing their Churches with organs, Mr. Jardine respectfully solicits their orders. March 1

Just Published,

AN APPEAL AND REVIEW.—An Appeal from the Sentence of the Bishop of New York, by Justice, second edition.

To which is added a Review of the Trial of Bishop Onderdonk, by Amicus Veritatis, from the Buffalo Commercial Advertiser of February 18.

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
March 22. opposite St. Paul's.

PASSION WEEK.—Bishop Andrewes on the Passion of our Lord, to which are added extracts from his Devotions. 37½ cts.

Also—Kip's Lenten Fast, price 50 cents, and other works on the same subject. For sale by

March 22. STANFORD & SWORDS.

COMMENTARIES ON THE LAWS OF MOSES. By the late Sir John David Michaelis, K. P. S., F. R. S., Professor of Philosophy in the University of Gottingen. Translated from the German, by Alexander Smith, D.D., Minister of Chapel of Garioch, Aberdeenshire. In four volumes. For sale by

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
March 22. opposite St. Paul's.

STANDARD EDITION OF THE PRAYER BOOK.—The New York Bible and Common Prayer Book Society have for sale, the Standard edition of the Book of Common Prayer, octavo, in sheets and variety of binding.

Also, their elegant Folio and Quarto edition of the Prayer Book for the Desk, in sheets, and various bindings. Church Depository, 20 John street,

March 1. THOS. C. BUTLER, Agent.

IMPORTATION OF BOOKS.—D. Appleton & Co. New York, and 16 Little Britain London, respectfully inform the friends of Literature and Science, that they still continue the branch of their house in London, as established in 1830, and are prepared to execute all orders for single books or in quantities, by return of mail steamer. This agency is confined to the purchase of books for the American market, which enables them to furnish to literary and professional gentlemen, any book (whether published in Great Britain or the Continent of Europe,) at moderate prices and with unusual despatch. A large collection of manuals and catalogues of all the Books published or on sale in Europe, may be found at their Store in Broadway, additions to which, are received by every steamer.

Monthly Literary Bulletin.

D. A. & Co's Literary Bulletin, containing a list of all Books published during every month in Great Britain. Together with a selected list of new American works, and their recent importations with the prices affixed, and other important literary information, is published immediately on the arrival of the steamer of the 4th of every month. As this periodical is furnished *gratis*, gentlemen who desire to receive it, will please address the publishers, 200 Broadway. March 22.

TO CHOIRS.—A Gentleman and Lady, communicants of the Protestant Episcopal Church, are desirous of a situation as singers in some Church in New York or Brooklyn—voices are Tenor or Soprano, and of their quality and practice can furnish ample references. Inquire at this office. March 15—3t$

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
Rev. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D.D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of

JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

A REPLY to the Speech of Rev. F. L. Hawks, D. D., which he delivered in Philadelphia, October 11th, 1844, before the General Convention of the Protestant Episcopal Church. By James Quarterman, House and Sign Painter.

Also the Protest as presented to the above Convention. Reply 12½ cents.—Protest 12½ cents.

For sale at this office. Feb. 8—10t$

LONDON BOOKS.—Just received per ship Victoria,

The Liturgy compared with the Bible.
The Church from January to December.
Promesi Sposi, 2 vols.——The Abbey Church.
Poole's England, vol. 1.
Wilberforce's Sermons. Do. American Church.
Surin's Spiritual Life. Dr. Pusey's ed.
Avrillon's Guide to Advent, do. &c.

J. A. SPARKS, Churchman's Bookstore,
Feb. 22. 161 Fulton street.

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 25.

To the Maryland Clergy.—Books and Stationery.

H. COLBURN, Bookseller and Stationer, No. 216 Baltimore street, Baltimore, keeps constantly on hand a good and general assortment of Books and Stationery at New York and Philadelphia prices. His assortment embraces Theological Medical, School, and Miscellaneous Books.

All the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the Clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. Dec. 7.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

THE AMERICAN HARP.—A Collection of new and original Church Music, under the control of the Musical Professional Society in Boston, arranged and composed by Ch. Zeuner, organist to St. Paul's Church and to the Handel and Haydn Society.

Extract from recommendation of Musical Society.

"Having our profession at heart, we trust Mr. Zenner's work will have an extensive circulation, convinced that it will give satisfaction not only to the profession itself, but also to the liberal amateur, and to any congregation where music forms a part of worship."

Feb. 15—3m ALEX. V. BLAKE, 77 Fulton st.

Just Published.

By the General Prot. Episcopal S. S. Union.

THE SHADOW OF THE CROSS; *An Allegory.* By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

The Distant Hills—*An Allegory.* By the same author, and similarly illustrated.

Sacred Allegories.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title.

The History of Our Blessed Lord. *In Easy Rhyme;* with six beautiful lithographic illustrations, and other designs.

Edward Trueman, *or False Impressions.*

Susan Harvey—*Confirmation.*

For sale at the Depository, 20 John st.

Dec. 28—tf

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

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Union Primer,	per hundred	$3 00
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Harmony of the Creeds	"	2 25
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Collects from the Prayer Book	"	2 00
Questions on the Collects, stiff covers,	"	10 00
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Easy Questions for a Little Child,	"	5 00
Beavens' Help to Catechising,	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 80 vols. 18mo.—nett price 20 cents each.

The same, bound in 147 volumes of various prices. Total, $20 18 nett.

The Children's Magazine, bound in 30 volumes of 144 pages each, price for the set, $6 21 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,
Church Depository, 20 John street.

New York, April 6, 1844.

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